

IHS.

A
CONVERSATION
WITH
THE
PRIVATE
DEVOTIONS
OR
THE HOURS
of prayer.

OF JESUS



A
COLLECTION
OF
PRIVATE
DEVOTIONS:
IN
THE PRACTICE OF
THE ANCIENT
CHURCH,
CALLED
THE HOURS
OF PRAYER.

As they were much after this
manner published by Autho-
ritie of Q. ELIZ. 1560.

MORAL TAKEN
Out of the Holy Scriptures, the
Ancient Fathers, and the divine
Service of our owne
Church.

LONDON,
Printed by R. M. VNG. 163

THE
APPROBATION.

FEB. XXII. 1626.

I have read over this Book,
which for the encrease of
private Devotions, I think
may well be printed; and ther-
fore doe give Licence for the
same.

GEO: LONDON

THE PREFACE.

TOUCHING
PRAYER,
AND
THE FORMES
OF PRAYER:

The Fountaine and Well-spring from which they all proceed, being that perfect Forme of Prayer
which Christ taught his Disciples.

Por the good & welfare of our soules, there is not in Christian Religion anything of like continuall v-

A 2 and

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and force throughout euery
Houre of our liues, as is the
ghostly Exercise of Prayer
and Devotion.

An Exercise it was, which
the holy Apostles had often
obserued their Lord & Ma-
ster to vse, *Euer and anon to*
be still at his P R A Y E R S ; in
the ^a Morning before day, in
the ^b Euening before night,
b Mat.14. and otherwhiles to goe ou-
23. c Luc.6. and spend the ^c whole Nigh-
32. in Prayer. And had it no
been a matter of some prin-
cipall dignitie and impor-
tance ; had there not been
some excellent benefites to
be got by it, doubtlesse He
would neuer haue prayed so
often, & so much as he did.

The

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The Apostles therfore^d de- d Luc.ii.
sired of Him to bee taught a ^{2.}
Forme of Prayer, as St. JOHN
the *Baptist* had also taught
his Disciples ; and a *Forme*
Christ taught them, so abso-
lute and so perfect, as neuer
was the like made before ;
which, from him who made
it then, was euer afterwards
called the T H E L O R D S
P R A I E R.

A *Prayer*, whereby wee
haue not only Christ's own
Name to countenance our
sutes, (*in whose name wee
aske any thing, we shal haue it,*
saith the ^e *Gospell*,) but ^e Ioh.16.
Christ's owne *words* also, ^{23.}
who himselfe is our ^f *Advocat* ^f Ioh.2.
ate, and being best ac- ^{1.}

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quainted with the Lawes
and Phrases of his Father's
Court, hath drawne vp such
a Bill for vs, both for matter
and forme, as shall make our
supplications acceptable &
preualent with Almighty
God. And though men
should speake with Angels
tongues, yet words so plea-
sing to the cares of God, as
those which the Sonne of
God did compose, cannot
possibly bee vttered; nor a-
nie Prayers so well framed,
as those that are made by
his Patterne.

It is for this cause called
in S.Avg. by the Fathers ⁱⁿ *The Prayer*
Serm.2. ^{post Pent.} *of All Prayers*, and the *Rule or*
Tert.de *Square whereby all our Pe-*
titions

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W^es^t Petitions are to bee formed; Orat.c.9.
er's hauing likewise beeⁿe thus Legitima
uch vsed in all ages of the The Pra-
ter Church, not onely as a com- Oratio,
our mon part of her Praiers and yer that is
& Seruice, but as the chiefe & Prayers.
tie fundamentall part of them,
hen the Ground whereupon she
els builds, the Patterne wherby
ea- shee frames, and the Com-
as plement wherewith she per-
of fects all the rest of her hea-
not uenly Deuotions, framing
r a- them all, as this is framed,
ed, with much efficacie, though
by not with any superfluity of
words.

Thus we begin at this day
all our Church-Seruices w^t
the *Lords Prayer*, and lay it
as a foundation whereon to

A 4 build

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build the rest of our Petitions that follow, sometimes continuing as (after the *Creed*) and sometimes perfecting (as after the *blessed Sacrament*) our most holy deuotions with it ; thereby supplying with the fulness of that one, whatsoeuer may bee defective in all our other prayers.

Premissa legitima Oratione

**Vbi su-
pra.* (saith * TERT.) quasi funda-
mento accidentium, &c. [This
is the Law wee goe by , the
ground-worke & the Guide
of all those holy Praiers that
Christians vse to make.]

A part of which ancient
Piety are THESE DAILY
DEVOTIONS AND PRAY-
ERS that hereafter follow ;

PRAY-

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PRAYERS which for the most part, after the same manner and DIVISION OF

*HOVRES as here they are, **Horarijum Regijā auctoratē editum,*
hauing heretofore been published among vs by H I G H
AND SACRED AVTHORI-
TY, are now also renewed, &
more fully set forth again, as
for many other, so chiefly
for these foure Reasons.

1. The first is, to continue & preferue the authority of the ancient *Lawes*, and old godly *Canons* of the Church, which were made and set forth for this purpose, that men before they set themselves to pray, might know what to say, & auoid, as neer as might be, all extemporall

A 5 effu-

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effusions of irkesome & indigested Prayers ; which they vse to make, that herein are subiect to no good order or forme of words, but pray both what, & how, & when they list. C A R O L . M A G .

IN LEGIB. *Orationes, quae ab Ecclesiâ probatae non sunt, rejiciantur.* (i.) [Let no Praiers bee vsed but those which are allowed by the Church. M I C R . *de Eccl. obser. cap. 5.*]

C O N C . C A R T H A G . 3 . can .
23, *Quascunq; sibi preccs aliquis describit, non eis utatur, nisi prius eas cum instructioribus contulerit.* (i.) [What Praiers soever any man hath framed for himselfe, let him first acquaint those that

arc

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are wise and learned with them, before hee presumeth to vse them.]

And the reason is giuen in the 12. *Canon of the MILEVITAN COVNCEL*, which was also repeated in the 70. *Canon of the COVNCEL of AFRICK*, *Ne forte aliquid contra fidem, vel per ignoranciam, vel per minus studium sit compositum.* (i.) [Lest eyther thorough ignorance, or thorough lesse care than is fit, anie thing bee said which is not consonant to the faith of Christ's Church.]

And that men may not thinke, these Rules are to be applied to *Publicke Prayers* only, and not to *Private*; let them

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them weigh those words in
the COVN CEL of CARTH.
[Quascumque sibi preces; &c.
The Prayers which a man ma-
keth for Himselfe, &c.] And
let them consider, that when
Christ had bidden vs enter
into our chamber & pray pri-
uately, presently hee sets vs a
forme to pray by, cuen there in
secret, Mat. 6.7.9. By which
passages, those Prayers are
chiefly allowed & recomen-
ded vnto vs (wee say chiefly;
for all kind of ejaculatory or
sudden, deuoute, and holy
Praiers are not to be condemned)
which with good aduice
& meditation are framed be-
forehand by Them that best
know what belong therunto.

That

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That so through this means
the worthiest part of our
Christian duty to God-ward
might suffer no such scandall
& disgrace, as otherwhiles it
is forced to do; & that when
we speak to, or call vpon the
awfull Maiesy of Almighty
God, wee might bee sure to
speake in the graue & pious
lāguage of Christ's CHVRCH,
which hath euermore been
guided by the Spirit of God
the holy Ghost; and not to
lose our selues with confusi-
on in any sudden, abrupt, or
rude dictates, which are fra-
med by Priuate Spirits, and
Ghosts of our owne. In re-
gard wherof, our very *Priests*
& *Deacōs* themselues are for
their

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their private & daily Praiers
before the Com. Booke in fine. All
Priests and Deacons shall be bound dai-
ly to say the Matins and the E-
uen-song, either openly or priuately.
as it was of old or-
can. 14 & in the
Council of MENTZ, can. 57. p. Injunctions, cap.
vlt. and can. 55. in the Booke of Canons and Constitu-
tions Ecclesiasticall.

*Preface
before the
Com. Booke
in fine. All
Priests and
Deacons
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in the
Council of MENTZ, can. 57. p. Injunctions, cap.
vlt. and can. 55. in the Booke of Canons and Constitu-
tions Ecclesiasticall.

*enioyned to say the Morning and the Evening Devotions of the CHVRCH; and when at any time they pray, or (as we say) bid the Prayers before Sermons, there is a set forme of words prescribed for them to vse; that they also might know, it is not so lawfull for them to pray of their owne heads, or suddenly to say what they please in themselues.

2. The Second is to let the world vnderstand, that they who giue it out, & accuse vs here in ENGLAND to haue

set

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vers set vp a * New Church, and a * SAND.
or New Faith, to haue abando- de schism.
ned All the Ancient Formes CALVIN
and of Piety and Devotion, to haue TURSIS.
ay, taken away all the Religious BRIST.
ers Exercises and Prayers of our Demon.
set Forefathers, to haue despised CERTAIN
ed all the old Ceremonies, & cast ARTIC.or
al behinde vs the Blessed Sacra- Forcible
forments of Chriſts Catholique Reas. Art. i
of Church: that these men doe & the co-
en little else but betray their mon con-
aſe owne infirmities, and haue ceit of
more violence and will, than most Re-
the * reason or iudgmēt for what cus. Papists
ey they say; the common Ac-
us cusations, which, out of the
ue abundance of those partiall
affectionēs that transport them
the wrong way, they are
pleased to bring so frequēt- * As may
ly also ap-
peare by
the pub-
lick Litur-
gie and o-
ther di-
uine offi-
ces of our
Church,
agreeable
to them
which the
Ancients
used.

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ly against vs , being but the
bare Reports of such people
as either doe not, or will not
vnderstand vs, what we are.

3. The Third is, That they
who are this way already re-
ligiously giuen , and whom
earnest lets & impediments
doc often hinder from being
partakers of the *Publicke*,
might haue here a Daily &
Deuoute order of *Private*
Prayer , wherein to exercise
themselues, & to spend *some*
houres of the day at least, (as
the old godly Christians
were wont to doc) in Gods
holy worship & seruice ; not
employing themselues so
much to talke & dispute, as
to practise religion, & to live

like

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the like Christians ; the continual & curious disquisition
of manie vnecessarye Questions among vs , being no-
thing else but either the new
seedes , or the old fruits of
malice , & by consequence the
enemie of godlinessse , & the
abatement of that true *Deuotion* , wherwith God is more
delighted , and a good soule
more inflamed and com-
forted , than with all the
subtilties of the world . In
which sense S. AVSTIN was * S. Ave ,
wont to say , that * *The pious Veniunt.
and devout , though unlearned , rapint
ment to heauen , whiles other cœlum : &
men , trusting to their lear-
ing , disputed it quite away .* nos cum
4. *The last is , That those
who* doctrinis
 nostris de-
 trudimur
 ad infernum .

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who perhaps are but coldly
this way yet affected, might
by others example be stirr'd
vp to the like heauenly duty
of performing their *Daily &*
Christian Deuotions to Al-
mighty God, as being a work
of all others the most accep-
table to his diuine Maestie

In so doing, wee shall all
giue euident testimony to the
world, whose servants we are
and wherein our *chiefest de-*
light doth consist; wee shal
enjoy a perpetuall *Communion*
with the *Saints* triuphant,
as well as militant, & we sha
haue iust cause to conceiue
That so much of our Life is
celestial & diuine, as we spend
in this holy Exercise of *Pray-*
er and Deuotion.

THE
CALENDAR,
WITH
THE FESTIVALS
AND
Fasting Dayes of the
CHURCH.

And the memories of such
holy Men and Martyrs
as are therein
Registered.

EXCELSIOR

Of the CALENDAR, and the speciall vse there- of in the Church of God.

He CALENDAR of
the Church is as full
of benefitte as delight,
unto such as are given
to the serious studie
and due contemplation thereof. For
besides the admirable order and di-
position of Times, which are necessa-
rie for the better transacting of all
Ecclesiasticall and Secular affaires,
it hath in it a verie beautefull di-
stinction of the Dayes and Seasons.
a Eccluſ. 33.7. whereof ² some are chosen out &
sanctified, and others are put a-
mong the dayes of the weeke to
number.

But the chiefe vſe of it in the
Church

THE CALENDAR.

Church (saith S. b AVSTIN) is b S. AVG.
to preserve a solemne memorie, and de ciuit.
to continue in their due season, some- Dei, l. 16.
times a weekly, and sometimes an c. 4.
annuall commemoration of those
excellent and high Benefites, which c All the
GOD both by^c Himselfe, his d Son,^{Sundais}
and his e blessed Spirit, one undini- of the
ded^f Trinitie, hath bestowed upon d The
mankind, for the founding and pro- Feasts of
pagating of that Christian Faith & our Sau-
Religion, which we now profess. ours Nati-
uity, Passi-
on, Resur-
ection, Ascension,
Trinitie, &c.
Pentes-
cost.

And forasmuch as this Faith
of ours is no other than it was of old, rection, A
even the verie same, wherein the scension,
boly. & Angels are set to succour vs, &c.
and whiche the glorious companie of e Pentes-
Apostles, the noble Army of f Trinitie
Martyrs, and the godly fellowship Sunday.
of other Gods & Saints and Ser- g S. Mich.
nans, men famous in their genera- and All
th in The 12. Apostles daies. i S. Stephen and others
k The Fathers and primitive Christians. Angels day
sions

CONCERNING
tions before us, have some maintained with the sanctity of their lives,
and some sealed with the innocencie of their deaths; it is for this
cause that the names of these holy and heavenly Saints are still preserved
in the CALENDAR of the Church, there to remaine upon Record.

1. Tert. de cord & Register (as of old time
Cor. mil. they did) where they might also stand
S. CYPR. as sacred memorials of Gods mercies
Ep. 37. towards vs, as in forcible witnessess
Pont. Diac. his ancient Truth, as confirmation
in vit. cyp. in Euseb. ons of the Faith which wee now
Hist. Eccl. professe to be the same that their
l. 4. c. 15. then was, as Provocations to the pride
S. Basil. in Ascet. c. 40. tie which they then practised, and
everlasting Records, to shew who were
blessed Servants they were on earth, that are now like the Angels
of God in heaven.

Howbeit, forasmuch also as
processse of time the multitude

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Men and Women reputed Holy, in
this kinde, became so exceeding nu-
merous, that all the dayes of the
yeare would not haue beeene suffici-
uent for a severall commemora-
tion of them; it was the great wise-
nesse and moderation of those reli-
gious graue Prelats, by whom God
of his especiall blessing unto our
Church aboue others') did reforme
such things, as were many wayes a-
miss here among vs, to chuse in All
Solemne Day alone, wherein to
magnifie God for the Generalitie of
All his Saints together; and to re-
maine some few selected dayes in e-
very Moneth for the speciall memory
of others, both holy Persons and
holie Actions, which they obserued
not our people alone, but the vni-
versall Church of Christ also, to be
most affected unto, & best acquain-
ted withall: hereby auoyding onely
the

CONCERNING, &c.

the burthen and the unnescessarie
number of Festiuall dayes ; no
disallowing the multitude of God
true Martyrs and Saints, whose
Memorials wee are to solemnize
howsooner in the generall Festiuall
of ALL SAINTS DAY, as by the
Proper Lessons, the Collect, Epis-
tle and Gospell then appointed,
our publike Liturgie, doeth most
evidently appear.

JANVARY hath xxxij. dayes.

Numb. of dayes.		The Festivals and Saints dayes, &c.	Year of our Lord,
	A. i		
Calends	A. i	Circumcision of our LORD.	A.
on. 4	b 2		
on. 3	c 3		
. Non.	d 4		
Jones	e 5		
	f 6	Epiphany of our LRD.	B.
	g 7		
	A 8	LUCIAN, a Priest of Anti-	307
	b 9	och and a Martyr.	
	c 10		
	d 11		
P. Id.	e 12		
Ides	f 13	HILARY, the Bish. of Poitiers in France.	337
I. 19. Fe.	g 14		
.	A 15		
.	b 16		
.	c 17		
.	d 18	PRISCA, a Rom. Virg. and	45
.	c 19	Martyr.	
.	f 20	FABIAN, B. of Rome & M.	252
.	g 21	AGNES, Rom. Virg. & Mar.	304
.	A 22	VINCENT, a Deacon of	308.
.	b 23	Spaine and Mary.	
.	c 24		
.	d 25	Conversion of S. PAUL.	37
.	e 26		
.	f 27		
.	g 28		
.	A 29		
.	b 30		
Cal.	c 31		
		B.	

FEBRUVARY hath xxviiiij. Dayes.
And when it is Bisfext.or Leape-yeare
it hath xxix dayes.

Numb. of dayes.		The Festivals and Saints dayes, &c.	Yeere our Lo
Calends	d 1		<i>Fast.</i>
Non. 4	e 2	Purific. of MARY the Virg.	
Non. 3	f 3	BLASE an Armenian Bish.	
Pf. Non.	g 4	and Martyr.	
Nones	A 5	AGATHE, a Virg. in Sicily	
Id. 8	b 6	and Martyr.	
Id. 7	c 7		
Id. 6	d 8		
Id. 5	e 9		
Id. 4	f 10		
Id. 3	g 11		
Prid. Id.	A 12		
Ides	b 13		
Cl. 16. Ma.	c 14	VALENTINE, a Priest of	
Cal. 15	d 15	Rome and Martyr.	
Cal. 14	e 16		
Cal. 13	f 17		
Cal. 12	g 18		
Cal. 11	A 19		
Cal. 10	b 20		
Cal. 9	c 21		
Cal. 8	d 22		
Cal. 7	e 23	<i>Fast.</i>	
Cal. 6	f 24	MARTHIAS Apostl. & Mar.	
Cal. 5	g 25		
Cal. 4	A 26		
Cal. 3	b 27		
Pr. Cal.	c 28		

MARCH hath xxxij. Dayes.

Numb. of dayes.			The Festivals and Saints dayes, &c. Yere of our Lord.
Calends	d	1	DAVID Bish. of S. Davids. 584
Non. 6	c	2	CEDDE, or CHAD, Bish. 672 of Liechfield.
Non. 3	f	3	
Non. 4	g	4	
Non. 3	A	5	
r. Non.	b	6	
Nones	c	7	PERPETVA, a Virgin and 254 Martyr, often mentio-
.	d	8	ned by TERTULLIAN,
.	e	9	and S AVGYST.
.	f	10	
.	g	11	Equinoctiall
.	A	12	S.GREGORY the Great, 604 B.of Rome.
.	b	13	
Prid. Id.	c	14	
Ides	d	15	
al. 17. Ap.	e	16	
al. 16	f	17	
al. 15	g	18	EDWARD the King of the 978 West-Saxons.
al. 14	A	19	
al. 13	b	20	
al. 12	c	21	S.BENEDICT, the famous 542 Abbot in Italy.
al. 11	d	22	
al. 10	e	23	
al. 9	f	24	Fast.
al. 8	g	25	The Annuntiation of the
al. 7	A	26	B Virgin MARY.
.	b	27	The day of K.CHABLES 1625
.	c	28	his Inauguration.
.	d	29	
.	e	30	
.	f	31	
r. Cal.			

APRIL hath xxx. Dayes.

Numb. of dayes.		The Festivals and Saints dayes, &c.	Yeere our Lord
Calends	g 1		
Non. 4	A 2		
Non. 3	b 3	RICHARD, B. of Chickeſter. 125	
Pr. Non.	c 4	S. AMBROSE, B. of Milian. 39	
Nones	d 5		
Id. 8	e 6		
Id. 7	f 7		
Id. 6	g 8		
Id. 5	A 9		
Id. 4	b 10		
Id. 3	c 11		
Pr. Id.	d 12		
Ides.	e 13		
Cl. 18. Ma.	f 14		
Cal. 17	g 15		
Cal. 16	A 16		
Cal. 15	b 17		
Cal. 14	c 18		
Cal. 13	d 19	ALPHEGE, Archb. of Can-terbury.	10
Cal. 12	e 20		
Cal. 11	f 21		
Cal. 10	g 22		
Cal. 9	A 23	S. GEORGE, the famous	2
Cal. 8	b 24	Mart. vnd. Dioclesian.	
Cal. 7	c 25	S. MARK, Evangel. & Martyr	
Cal. 6	d 26		
Cal. 5	e 27		
Cal. 4	f 28		
Cal. 3	g 29		
Pr. Cal.	A. 30		

MAY hath xxxij. Dayes.

Numb. of dayes.			The Festivals and Saints dayes, &c.	Yeere of our Lord.
Calends	b	1	S.PHIL.& I.A.C.Ap.& Mart.	53
Non. 6	c	2		& 63
Non. 5	d	3	Inuentione of the CROSSE.	326
Non. 4	e	4		
Non. 3	f	5		
Pr. Non.	g	6	S.IOHN Euang. boyled in	98
Nones	A	7	a Caldron of hot oyle	
Id. 8	b	8	before Port Latin, in-	
Id. 7	c	9	Komse.	
Id. 6	d	10		
Id. 5	e	11		
Id. 4	f	12		
Id. 3	g	13		
Pr.Id.	A	14		
Ides	b	15		
Cl. 17. Jun.	c	16		
Cal. 16	d	17		
Cal. 15	e	18		
Cal. 14	f	19	DYNSTANE, Archb.of	938
Cal. 13	g	20	Cant.	
Cal. 12	A	21		
Cal. 11	b	22		
Cal. 10	c	23		
Cal. 9	d	24		
Cal. 8	e	25		
Cal. 7	f	26	AVSTIN the first Arch.of	608
Cal. 6	g	27	Cant.	
Cal. 5	A	28		
Cal. 4	b	29		
Cal. 3	c	30		
Pr.Cal.	d	31		

Ivne hath xxx. Dayes.

Numb. of dayes.		The Festivals and Saints dayes, &c.	Yeare our Lord
Calends	c 1	NICHOMEDA a Priest of <i>Bome and Martyr.</i>	4
Non. 4	f 2		
Non. 3	g 3		
Pr. Non.	A 4		
Nones	b 5	BONIFACE, an English man, B. of <i>Mentz</i> and Martyr.	75
Id. 8	c 6		
Id. 7	d 7		
Id. 6	e 8		
Id. 5	f 9		
Id. 4	g 10		
Id. 3	A 11	S. BARNABE Apost. & Mar.	
Pr. Id.	b 12		
Ides	c 13	Summer Solstice.	
Cal. 18. Jul.	d 14		
Cal. 17	e 15		
Cal. 16	f 16		
Cal. 15	g 17		
Cal. 14	A 18		
Cal. 13	b 19		
Cal. 12	c 20	Translat. of S. EDWARD	99
Cal. 11	d 21	King of the <i>West-Saxons</i> .	
Cal. 10	e 22		
Cal. 9	f 23	Fast.	
Cal. 8	g 24	Nativity of S. JOHN BAPT.	
Cal. 7	A 25		
Cal. 6	b 26		
Cal. 5	c 27		
Cal. 4	d 28	Fast.	
Cal. 3	e 29	S. PETER, Apost. & Mar-	
Pr. Cal.	f 30	tyr, with S. PAUL.	

IULY hath xxxj. Dayes.

Number of dayes. The Festivals and Saints dayes, &c. Yeare of
our Lord.

Calends	g	i	Visitation of MARY, LUC.1.	o
Non. 6	A	2		
Non. 5	b	3	Translation of S.MAR-	446
Non. 4	c	4	TIN the Bishop of	
Non. 3	d	5	Tours in France.	
Pr. Non.	c	6		
Nones	f	7		
Id. 8	g	8		
Id. 7	A	9		
Id. 6	b	10		
Id. 5	c	11		
Id. 4	d	12		
Id. 3	e	13		
Pr.Id.	f	14		
Ides	g	15	S.SWITHVN ^B Bishop of	862
Gl. 7. Aug.	A	16	Winchester.	
Cal. 16	b	17		
Cal. 15	c	18		
Cal. 14	d	19		
Cal. 13	e	20	S.MARGARET, Virg. and	343
Cal. 12	f	21	Martyr at Antioch.	
Cal. 11	g	22	S.MARY MAGDALEN,	84
Cal. 10	A	23	Luc.7. Luc.8. Iob.20.	
Cal. 9	b	24	Fast.	
Cal. 8	c	25	S.JAMES Apost. & Mart.	42
Cal. 7	d	26	S.ANNE, mother to the B.	
Cal. 6	e	27	Virgin MARY.	
Cal. 5	f	28		
Cal. 4	g	29		
Cal. 3	A	30		
Pr.Cal.	b	31		

AUGUST hath xxxij. Dayes.

Number of dayes.			The Festivals and Saintes dayes, &c.	Year out of
Calends	c	i	LAMMAS day.	
Non. 4	d	2		
Non. 3	e	3		
Pr. Non.	f	4		
Nones	g	5		
Id. 8	A	6	Transf. of our LORD. Lxx.9.	
Id. 7	b	7	Name of IESVS Mat. i.	
Id. 6	c	8	Pbil. 2.	
Id. 5	d	9		
Id. 4	e	10	S. LAURENCE, Archdea-	
Id. 3	f	11	con of ROME and	
Pr. Id.	g	12	Martyr.	
Ides	A	13		
Cal. 19. Sep.	b	14		
Cal. 18	c	15		
Cal. 17	d	16		
Cal. 16	e	17		
Cal. 15	f	18		
Cal. 14	g	19		
Cal. 13	A	20		
Cal. 12	b	21		
Cal. 11	c	22		
Cal. 10	d	23	Fast,	
Cal. 9	c	24	S. BARTHOLO. APOST. & MARY	
Cal. 8	f	25		
Cal. 7	g	26		
Cal. 6	A	27		
Cal. 5	b	28	S. AVGUSTIN B. of Hippo.	
Cal. 4	c	29	Beheading of S. JOHN BAP-	
Cal. 3	d	30	TIST. Matth. 14.1	
Pr. Cal.	e	31		

SEPTEMBER hath xxx. Dayes.

Numb. of dayes.			The Festivals and Saints dayes, &c.	Yeere our Lord.
Calends	f	i	S.GILES, Abbot of Mar-	750
Non. 4	g	2	born in France.	
Non. 3	A	3		
Pr. Non.	b	4		
Nones	c	5		
d.	d	6	(in France.)	
d.	e	7	ENVRCHVS, B. of Orleans	374
Id.	f	8	Natiuity of MARY.	
d.	g	9		
Id.	A	10		
d.	b	11		
Prid. Id.	c	12		
Ides	d	13		
Cal. 18.Oc.	e	14	HOLY CROSSE day.	614
Cal.	f	15	Equinoctiall.	
Cal.	g	16		
Cal.	A	17	S.LAMBERT, B. of Liege	700
Cal.	b	18	and Martyr.	
Cal.	c	19		
Cal.	d	20	Fast.	
Cal.	e	21	S.MATTHEW Apostle	90
Cal.	f	22	Euang. &c Mart.	
Cal.	g	23		
Cal.	A	24		
Cal.	b	25		
Cal.	c	26	S.CYPRIAN, B. of Car-	283
Cal.	d	27	thage and Mart.	
Cal.	e	28		
Cal.	f	29	S.MICHAEL & all Angels.	
Pr. Cal.	g	30	S.IEROM the famous Fright.	430

OCTOBER hath xxxij. Dayes.

Numb. of dayes.				The Festivals and Saints dayes, &c.	Year our Lord
Calends	A 1			REMIGIUS Bish. of Rhemes.	
Non. 6	b 2				
Non. 5	c 3				
Non. 4	d 4				
Non. 3	e 5				
Pr. Non. Nonces	f 6 g 7			S.FAITH, Virg. of Agenne in France and Martyr.]	
Id. 8	A 8				
Id. 7	b 9			S.DENIS, the Areopagite,	
Id. 6	c 10			Abt. 17. Brof Paris and	
Id. 5	d 11			Martyr.	
Id. 4	e 12				
Id. 3	f 13			S.EDWARD the Confes.	
Pr. Id. Ides	g 14 A 15			King of England, Trans.	
Cl. 17. No.	b 16			(dresse of Ely Abby)	
Cal. 16	c 17			S.ETHELDRED, first foundress	
Cal. 15	d 18			S.LVKE Euang.	
Cal. 14	e 19				
Cal. 13	f 20				
Cal. 12	g 21				
Cal. 11	A 22				
Cal. 10	b 23				
Cal. 9	c 24				
Cal. 8	d 25			CRISPINE, a Roman & Martyr.	
Cal. 7	e 26			at Soissons in France.	
Cal. 6	f 27			Fast.	
Cal. 5	g 28			S.SIMON and IVDE Apost.	
Cal. 4	A 29			and Martyrs.	
Cal. 3	b 30				
Pr. Cal.	c 31			Fest.	

NOVEMBER hath xxx. Dayes.

				The Festivals and Saints dayes, &c.	Year of our Lord.
		d	1	ALL SAINTS day.	1551.613
		e	2		
		f	3		
Non.		g	4		
ones	A	5		Powder Treason day.	1605
	b	6		LEONARD Confessor, a	546
	c	7		disciple of REMIGIVS	
	d	8		in France.	
	e	9			
	f	10			
	g	11		S.MARTIN,B.ofToures	397
Pr.Id.	A	12		in France	
ides	b	13		BRICE,Successorto S.	421
M.	c	14		MARTIN.	
l. i. & De.	d	15		S.MACHVTE a Britain,&c	500
l.	e	16		B.of Sanctes in France.	
l.	f	17		S.HUGH,B.of Lincolne.	1200
l.	g	18			
l.	A	19			
l.	b	20		S.EDMVND,K.& Mart.of	870
l.	c	21		whō S.Edm.Bury is named.	
l.	d	22		S.CECILY Virg.and M.	225
L	e	23		S.CLEMENT the first,B.of	92
l.	f	24		Rome, and Martyr.	
Manal.	g	25		S.CATHERINE,Virg.and	305
l.	A	26		Martyr at Alexandria	
l.	b	27		in Egypt.	
l.	c	28			
l.	d	29			
Pr.Cal.	e	30		Fest.	
				S.ANDREW Apost,& Mar.	62

DECEMBER hath xxxij. Dayes.

Numb. of dayes.			The Festivals and Saints dayes, &c.	Year our L.
Calends	f	i		
Non. 4	g	2		
Non. 3	A	3		
Pr. Non.	b	4		
Nones	c	5		
Id. 8	d	6	S. NICHOLAS, B. of Myra	
Id. 7	e	7	in Lycia.	
Id. 6	f	8	Concept. of MARY.	
Id. 5	g	9		
Id. 4	A	10		
Id. 3	b	11		
Prid. Id.	c	12	Winter Solstice:	
Ides	d	13	S. LUCIE Virg. and Mart.	
Cal. 19. Ian	e	14	at Siracusa in Sicilie.	
Cal. 18	f	15		
Cal. 17	g	16	O SAPIENTIA, an Antiphon heretofore sung in the	
Cal. 16	A	17	Church (for the honor of	
Cal. 15	b	18	Christs Aduent) from	
Cal. 14	c	19	this day til Christmas E.	
Cal. 13	d	20	S. THOMAS, Apost. & Mart.	
Cal. 12	e	21		
Cal. 11	f	22		
Cal. 10	g	23		
Cal.	A	24	Fast.	
Cal. 9	b	25	The Natiuity of our Lou-	
Cal. 8	c	26	S. STEPHEN the first Mart.	
Cal. 7	d	27	S. JOHN Evangel. & Apost.	
Cal. 6	e	28	INNOCENTS day.	
Cal. 5	f	29		
Cal. 4	g	30		
Cal. 3	A	31	SILVESTER, B. of ROME.	
Pr. Cal.				

A
TABLE OF
THE
MOVEABLE
FEASTS,

WHICH HAVE NO
FIXED PLACE IN THE

Calendar, as the rest there men-
tioned haue, but varie euery yeer
from one day of the Moneth to ano-
ther, according to the position
of Easter, and the Changes
of the Moone,

WHEREVON THAT
day doth depend.

4
НОВЫЕ

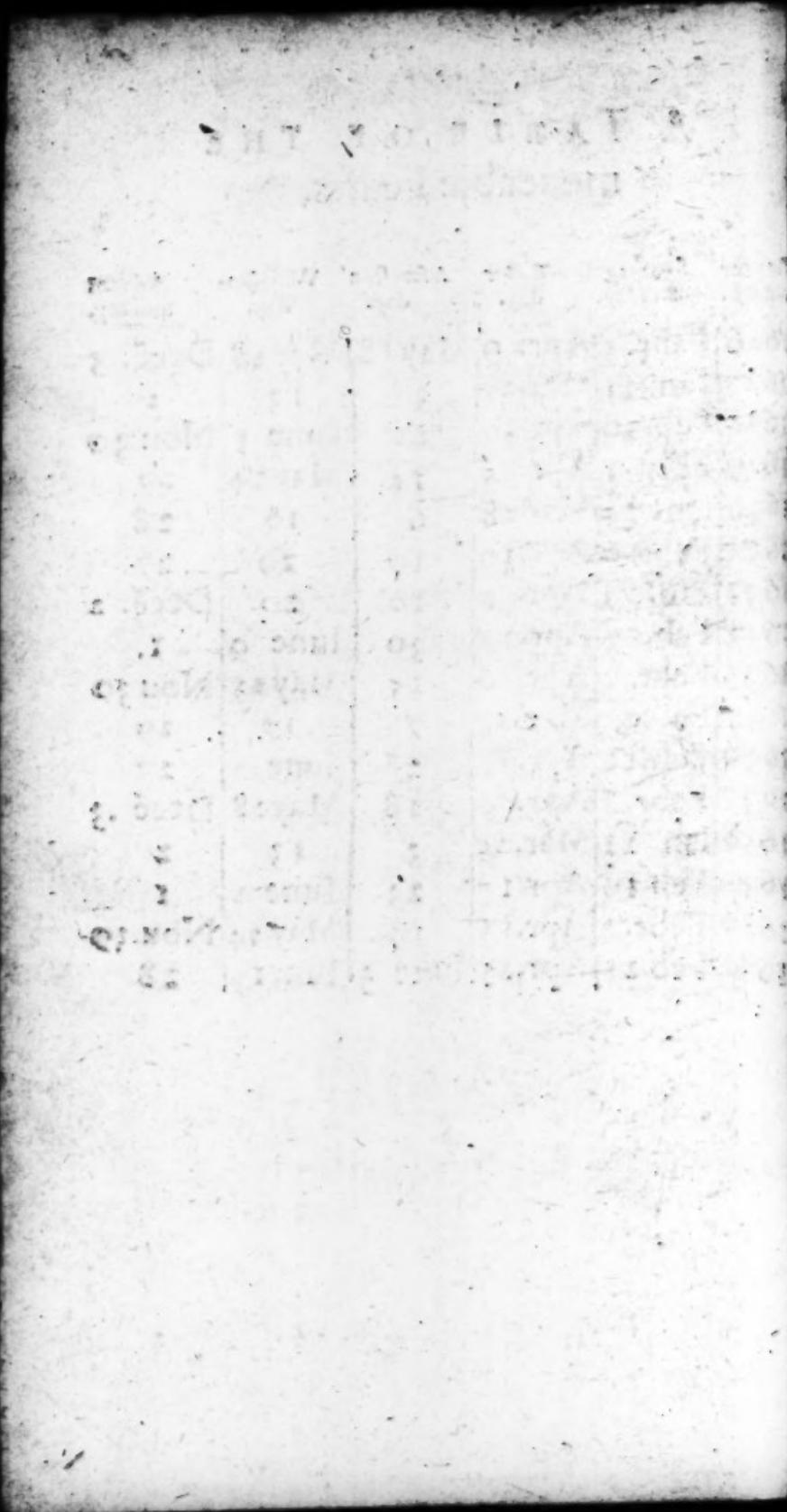
ДЛЯ САМОГО
СТАНДАРТНОГО

ОЧИЩЕНИЯ
АНТУАНА ДЕКАБРЬСКОГО
изъятъ изъ публикаціи
въ 1932 году по требованію
государственной цензурой
изъданъ въ 1933 году
издательствомъ

САНКТ-ПЕТЕРБУРГА
Литературное издание

A TABLE OF THE moueable Feasts.

The yeer of the L.	Septuages. Sunday.	Easter day.	Ascension day.	Whitsun- day.	Adueng. Sunday.
1626	Febr. 5	Apr. 9	May 18	May 28	Decé. 3
1627	Jan. 21	Mar. 25	3	13	2
1628	Feb. 10	Apr. 13	22	June 1	Nou. 30
1629	Febr. 1	Apr. 5	14	May 24	29
1630	Jan. 24	Mar. 28	6	16	28
1631	Febr. 6	Apr. 10	19	29	27
1632	Jan. 29	Apr. 8	10	20	Decé. 2
1633	Febr. 17	Apr. 21	30	June 9	1
1634	Febr. 2	Apr. 6	15	May 25	Nou. 30
1635	Febr. 25	Mar. 29	7	17	29
1636	Febr. 14	Apr. 17	26	June 5	27
1637	Febr. 5	Apr. 9	18	May 28	Decé. 3
1638	Jan. 21	Mar. 25	3	13	2
1639	Febr. 10	Apr. 13	23	June 2	1
1640	Febr. 2	Apr. 5	14	May 24	Nou. 29
1641	Febr. 21	Apr. 25	June 3	June 13	28



**RVLES TO KNOW
WHEN THE MOVE-
ABLE FEASTS AND
HOLY-DAIES BE-
GYN.**

EASTER DAY (on which the rest depend) is alwaies the first Sunday after the Full Moone, which beginneth next the Equinoctiall of the Spring in March.

Septuagesima { Sun- { 9 } weekes
Exagesima day is { 8 } before
Quinagesima { 7 } EASTER
Quadragesima { 6 }

Aggession Sund. { 5 weeks after
Scension day { 40 days EA-
bitsunday { 7 weeks STER.
Trinity Sund. { 8 weeks

ADVENT SYNDAY is alwayes the nearest

*Rules to know the
nearest Sunday (whether before or
after) to the Feast of S. Andrew, or
Sunday which falleth vpon any
from the 27. of Nouember, to the 3.
December inclusively.*

**THE FASTING DAIES
OF THE CHVRCH**

Or

**Dayes of speciall Abstinence
and Devotione.**

THe fortie daies of LENT.

To The Ember weekes at
fourte Seasons, being the

the first Sunday
Wednesday, Lent.
Friday, the Feast of Pa-
and cest.
Saturday, after Holy croffe
emb. 14.
S. Lucies day.
emb. 13.

Moniable Feasts

The three Rogation daies, which
are the Munday, Tuesday, & Wednesday
before Holy Thursday, or the Ascension
of our Lord.

The Natiuity of Christ.

The Purification

} of the bles-
sed Virgin.

The Annuntiation

The Natiuity of S. John Baptiste.

S. Matthias

S. Peter

S. James

S. Bartholomew

S. Matthew

S. Simon & Jude

S. Andrew

S. Thomas, and

All Saints

} day.

¶ It hath been also an ancient reli-
gious custome to fast All the Fridaies
in the yeere, except those that fall
within the Twelue dayes of Christ-

The

Rules to know moneable, &c.

*The Times wherein Marriages are
usually solemnized.*

Fro { *Aduent Sunday,* } *8. dayes to*
Septuag. } *the Epiphany.*
Sunday, } *8. dayes to*
Regation Sunday, } *Easter.*
Trinity Su-
day.

Some of these being Times of
lemne Fasting and Abstinence ;
of Holy Festiuity and Joy ; both
be spent in such sacred Exercises,
out other vnecessary Auocation.

THE SVMME OF THE
CATHOLIKE FAITH,
CALLED
THE APOSTLES CREEDS

Divided into Twelue Articles.

I Beleeue in God the Father
Almighty, Maker of Heauen
and Earth.

And in Iesus Christ his only Son
Lord.

Who was conceiued by the Holy
Ghost, borne of the Virgin Mary.

He suffered vnder Pontius Pilate,
crucified, dead and buried.

He descended into Hell: the third
he rose againe from the dead.

He ascended into Heauen, and
sitteth on the right hand of God the
Father Almighty.

From thence hee shall come to
ge the quicke and the dead.

I beleeue in the Holy Ghost.

The Holy Catholike Church,
communion of Saints.

to The

The Creed.

- 10 The forgiuenesse of sinnes.
- 11 The Resurrection of the body.
- 12 And the Life everlasting. Amen

BY this Faith, (into which, a
none but whiche, all Christians are bap-
zed,) we learene to beleue

- Catechif. in the Book of Com. Pray-
er,
- 1 In God the Father, who bath ma-
ys, and all the world.
 - 2 In God the Sonne, who hath redi-
med vs and all mankinde.
 - 3 In God the Holy Ghost, who doth
sanctifie vs, and all the chosen people
of God.

THE LORDS PRAYE DIVIDED INTO SEVEN PETITIONS.

The Preface.

Our Father which art in Heauen
Math. 6. v.

The Petitions.

Hallowed be thy Name.
2 Thy Kingdome come.

The Lords Prayer.

Thy will be done in Earth, as it is
Heauen.

4 Giue vs this day our daily bread.
5 And forgiue vs our trespasses, as
forgiue them that trespass against

6 And lead vs not into temptation.
But deliver vs from euill.

The Doxologie.

For thine is the Kingdome, the
ever, and the glory, for euer Amen.

This Prayer is the foundation Catechis. in
reupon, and the Patterne whereby the Book of
our other Prayers must be framed. In Com. Pray-
e desire * God our heauenly Father, er.
is the Giuer of all Goodnesse, to send face.
grace unto vs, and all others; that we
worship him, serue him, and so-
him, as wee ought to doe. And wee Petition
unto Him, that he would send vs
bings which be needfull both for our
es and bodies; that hee would bee
rcisfull unto vs, and forgiue vs our
es; that it would please him to saue
defend vs in all our temptations, and
serue vs from all dangers both ghost-
d bodily. And forasmuch as we trust The Con-
clusion,

1 Petition

2 3

4

5

6

7

be clusion,

The ten Command.

he will doe all this of his mercy & gr
enesse, through our Lord Iesus Christ; the
fore we say, Amen, So be it.

THE TEN COMMANDMENT

THE FIRST TABLE,

I.

God spake these words, and said,
I am the Lord thy God, Thou shal
haue none other Gods but me.

II.

Thou shalt not make to thy selfe
grauen image, nor the likeuenesse of
thing that is in heauen aboue, or
the earth beneath, or in the water
nder the earth. Thou shalt not
downe to them, nor worship them:
I the Lord thy God am a iealous G
od visit the sins of the fathers v
the children, vnto the third & fo
generation of them that hate mee,
shew mercy vnto thousands in the

The ten Commandments
giveth loue me, and keepe my Command-
ments.

III.

Thou shalt not take the Name of
the Lord thy God in vain: for the
Lord will not hold him guiltlesse that
keth his Name in vain.

IV.

Remember that thou keepe holy the
Sabbath day. Six daies shalt thou la-
bor, and doe all that thou hast to do:
for the seventh day is the Sabbath of
the Lord thy God. In it thou shalt doe
no manner of worke, thou and thy son,
thy daughter, thy man-servant,
thy maid-servant, thy cattell and
stranger that is within thy gates.
In sixe dayes the Lord made hea-
ven and earth, the sea and all that in
them is, and rested the seventh day.
Wherefore the Lord blessed the sev-
enth day and hallowed it.

THE SECOND TABLE.

V.

Honour thy father and thy mother;
that thy daies may bee long in the land
which the Lord thy God giueth thee.

C

Thou

The ten Commandments

V.I.

Thou shalt doe no murther.

V.II.

Thou shalt not commit adultery.

V.III.

Thou shalt not steale.

V.IV.

Thou shalt not beare false witness against thy neighbour.

V.V.

Thou shalt not couet thy neighbour's house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nothing that is his.

THE DUTIES INSTITUTED, AND THE SINS FORBIDDEN IN THE TEN COMMANDMENTS.

[C] Which may serue for a diction to know, or to make known our manifold offences against God and man.

The Duties of the first

The duties of the first Commandment.

1. Thou shalt haue no other Gods,
&c.

2. To acknowledge the eternall Deitie
of the onely true God.

2. To worship him with all inward
quotion of our soules.

3. To loue, honour, and obey him for
ownne sake.

4. To feare and call vpon him, to
hope and beleeme in him, and none but
him, all the dayes of our life, without
giving any share of his honour to An-
gels, or Saints, or any other Crea-
ture.

Offenders against the first Command- ment.

Hey that by their euill disposition
endeauour to perswade themselues
that there is no God.

They of whom God is altogethe-
r vnapprehended, and who passe a-

The Duties of the first

way their time as if there were
God at all, without any desire or
to know him as a rewarder of
good, and a punisher of the euill do-

3 They that imagine, or wicked
fancy and worship any *me Gods* th
one

4 They that preferre, or *loner*
thing whatsoeuer before the seruice
will of God.

5 They that by *despise* dist
him, or by boldnesse presume v
him.

6 They that beleue him not,
are vnstable or *doubtfull* in the
of that Faith which he hath reu-

7 They that tempt Him to shew
power without cause, and are not o
tent with the ordinary wayes
meanes that he hath ordained for
things.

8 They that vse enchantme
witchcrafts, sorceries, superstitious
seruation of dayes, prediction of
tunes, invocation of spirits, or an
other creatures; which be all the w
inuentions of the devil.

Commandement.

The Duties of the second Commandement.

2. *Thou shalt not make to thy self,*
&c.

1 O apprehend God as an infinite
and incomprehensible Essence,
without any forme or shape of our owne
ancying or framing, wherby to make
representation of him.

2 To honour & worship him with
lowly reverence, euen of our Bo-
dies also.

3 This to bee religiously done vnto
him, and vnto none but him ; to his di-
vine Essence, and not to the *Images*
that men may vainly frame of him.

4 This also to be done *purely*, with-
out any such outward and solemn
worship to bee giuen either to the per-
son, or to the *Image* of Saint, or An-
gel, or any other creature whatsoeuer.

The Duties of the second

Offenders of the second Comman- dement.

They that fancie to themselves an
likenesse of the Deitie, or fram
and make anke *Image*, either
God the Blessed Trinitie, or of God
the Father, who neuert appeared to the
world in a visible shape.

2 They that make any other *Im-*
ges, or the likenesse of any thing what-
soeuer (bee it of Christ, and his *Cross*,
or bee it of his blessed *Angels*,) with
intent to fall down and worship them.

3 They that are worshippers of
idols, or representments of false gods.

4 They that are worshippers of
Saints Images, and out of a false op-
inion of promeriting the protection of
the blessed *Virgin* or any other *Saint*
of God, do giue a religious adoration
to those vsuall representments which
be made of them.

5 They also that are no due wor-
shippers of God himselfe, that fall ne-
lowly downe before his presence, reli-
gioufly to adore him aswell with their
bodies as their soules.

6 They

Commandement.

¶ They that rudely refuse, or care-
fully neglect to kneele, bow, and pro-
strate themselues, to vncouer their
heads, or to stand with seemely awe
and reuerence before the presence of
Maiestie, as at all times of his ser-
vice, so chiefly at the times, and in the
times of his publicke worship.

¶ They that regard not the threat-
nings of his vengeance vpon them
that transferre his honour to anie o-
ther, nor the promises of his mercies
on them that duly worship him.

The Duties of the third Commandement.

3. *Thou shalt not take the Name
of, &c.*

¶ Honour the most holy and re-
uerend Name of God.

2 To speake of it with religious
awe and feare, and that in matters seri-
ous and weighty onely.

3 To vse both it, and all things that
are consecrated vnto it, hauing his

The Duties of the third
Name and stampe vpon them, with
due regard.

Offenders against the third Com-
mandement.

They that account no more of the Great Name of God than of another common thing.

2 They that use vain and custome
rie swearing.

3 They that in matters serious
sweare falsely, and perjure themselves.

4 They that abuse the Name of
God, or any of his creatures, to cursing
and bitter execrations.

5 They that make rash oathes, in
sudden inconsiderate, or light vaine
for things unlikely, unlawfull, unprof
itable, hurtfull, or impossible to be per
formed.

6 They that breake any holy, so
lemn, lawfull, and deliberate vowe

7 They that murmur against God,
or blasphem his Name.

8 They that make curious and
wanton questions concerning the Na
ture, the Actions, and the secret De
crees of God, not contenting them
selues with that which hee hath re
vealed

Commandement.

with sealed in his Word.

9 They that contemne his *Saints*,
that prophane his *Temples*, that slight
his *Sacraments*, that regard not his
seruice, that vsē and speake of these, as
of common things, whereas they haue
of Gods marke vpon them, being set a-
part and dedicated to the seruice of his
holy and fearefull Name.

The Duties of the fourth Commandement.

4. Remember that thou keepest
soul, &c.

A S men to keepe holy one day of
seuen.

2. As Christians, to keep that day
of the seuen, which (because Christ
rose on it) is called, *The Lords day* ;
and his Church hath euer so obserued

3 Upon this Day to giue God a so-
mne and a publicke worship in the
Congregation of his Saints.

4 To rest from vnnescessarie seruile

*The Duties of the fourth
labours, and the common affaires of the
world.*

5 To giue almes of what wee haue,
and to shew forth our charity in works
of mercy and devotion, as wee are able
to performe them vnto others.

*Offenders against the fourth Com-
mandement.*

They that put no difference betwixt
tweene this solemne Festinall, and
the common daies of the weeke.

2 They that set themselves to needless, wordly, and seruile affaires vpon
the Sunday, or suffer those ouer whom
they haue authoritie (as being the
Husbands, Parents, Masters, or law-
full Gouernours) to doe the like, or
inie way to neglect the holy dueties
of the day.

3 They that spend it away in id-
le and vaine sports; that eate and drinke
or discourse, or sleepe it away.

4 They that neglect to bee duly present
and assitant at the publicke Seruice
of the Church, whereby God hath
dny his solemne Homage and worship
done him.

5 The

Commandement.

They that refuse to give their
es, and doe other the works of mer-
and charitie, according to their
ne power, and the necessitie of o-
ur good Christians.

6 They that vnder a pretence of
uing God more strictly than others
specially for hearing and meditating
Sermons,) doe by their Fasts, and
taine Judaizing obseruations, con-
mme the ioyfull Festiuitie of this
gh and Holy day, which the Church
owes, first, for the spirituall exercises
the soule, & then for the lawfull and
nuenient recreation of the bodie in
time.

he Duties of the fifth Cominadement,

5. Honour thy Father and thy
Mother, &c.

To loue, honour, and obey our Fa-
ther and Mother with all lowlines
and reuerence.

2 To succour, help, and serue them
at their need.

3 In

The Duties of the fifth

3 In like maner, faithfully to serue
honour, and humbly obey the King,
to reuerence his sacred power, and his
Soueraigne Authority ouer vs.

4 To liue by his lawes and commandments,
according to Gods blesſed diuine
Word and Ordinance, and not at our
owne pleasure, to doe what we will.

5 To liue in an orderly and quiete
subiection to the Kings subordinat
Magistrates ; to our Husbands, M
asters, Tutors, and Gouernours, with a
fidelitez;

6 To submit our selues lowly and
reuerently to them that are our spirit
tuall Guides, and Fathers, the Prelates
and Priests of Gods Church.

7 Finally, to carry our selues meek
ly to all, and humbly to them that be
our Betteres in anie kinde or degree
whatsoeuer ; not denying them the
due loue and regard that be our infor
mours or vnder our authority.

Offenders against the fifth Command ment.

They that disobey the iamfull com
mands of their Father or Mother

3 The

Commandement.

1 They that neglect, or despise, or
King, like their persons.

2 They that murmure, mutine, re-
ll, and dishonour the King, either by
smalnying reverence to his Person, or o-
lessidence to his Lawes, or due mainte-
tance to his State... cc

3 They that are vndutiful to their
quicke husbands, Masters, and Gouvernours,
in any such matters as bee within their
Mistower and authority.

4 They that neither reverence the
Persons, nor obey the precepts, nor
care for the authority of their Ecclesi-
sticall Gouvernours.

5 They that give Offence by disre-
gard of any, specially of them that are
more aged, & better than themselues.

6 They that are unthankfull to their
Benefactors.

7 They that neglect to give vnto
their wifes, their Children, their kinred,
their neighbours, or any their inferiours,
that loue and regard which severally
belongs vnto them.

The

*The Duties of the sixt
The Duties of the sixt
Commandement.*

6. Thou shalt do no murther.

TO protect and preserue, as muche as in vs lies, the person or the life of anie man whatsoeuer.

2 To procure peace & loue among all sorts of people.

Offenders against the 6. Commandement.

They that murder themselues, or stude and vse meane to hasten their owne death.

2 They that destroy the liues of other men, or consent to haue them destroyed; and offer any violence or hurt to their persons.

3 They that beare anie anger, enuie, hatred, malice, uncharitablenesse, or any kind of mischievous indignation against others.

4 They that be sowers of strife and sedition among any men whatsoeuer.

5 They that are giuen to reuenge and oppression.

6 They that are priuie to anie conspic

Commandement.

ixth duies against the lives or bodies of
other men, and reueale them not.

8 They that feed or clothe not him
who is ready to perish with hunger and
cold.

8 They that may, and assist him
nudgit, who at any time is in danger of
his life, or of the losse of his life.

9 They that haue no care of their
owne health and being.

10 They that procure, or consent
to the procuring of Abortiuue children.

The Dueties of the seventh.

Commandement.

Thou shalt not commit adultery,

O keepe our bodies in temperance,
sobrietie, and chastitie.

Offenders against the 7. Commandement.

They that by adultery, incest, fornication,
or any other uncleanesse defile the bodie.

2 They that are lasciuious in their
speech, wanton in their gesture, and
immodest in their attire.

3 They that bee uncleane and lustfull

*The Duties of the eight
full in their thoughts.*

4 They that delight in lewd
wanton Companie, in idle and vncle-
somes, in sond and filibie discourse.

5 They that are luxurious in t
diet, and abuse their bodies, either
gluttonie or drunkennesse.

6 They that keepe open or pri-
stewes, that sollicit, or consent vnto
fond loue, or vncleanenesse of others.

7 They that presume to doe
thing beyond the bounds of mode-
and shamefastnesse.

*The Duties of the eighth
Commandement.*

8. Thou shalt not Steele.

TO preserve our neighbours go-
and to suffer euerie man to enioy
what is his owne quietly and fair-
ly to himselfe.

*Offenders against the eighth Com-
mandement.*

THEY that go about to hurt and im-
pair other mens estates, either by
open wrong and violence, as by
spoiling

Commandement.

lising and robbing men of their
goods; or by secret purloyning and
stealing, as by Cheating and cunning in
gaines, by false weights and mea-
sures, by all kinde of beguiling con-
suls, and by unlawfull suits or tricks
against the Law.

They that bee inordinate in gaine
and in vnaecessarie consuming
and spending of their goods.

They that be immoderate in run-
ning into debt, to the losse and hinde-
rance of their owne, or of any other
manes estate.

They that by anie violence or
detainement and keepe other mens
dvocate themselves.

They that are Conetous, vniust,
and vserarie and oppression.

They that deceiue, or defraud the
King of his Subsidies and other duties;
Priest of his Tithes and Offerings,
Orphans, &c. of their Legacies, the
want of his wages, and the like.

The

The Duties of the ninth

**The Duties of the ninth
Commandement.**

9. *Thou shalt not bear false witness, &c.*

TO preserue every mans good name, to beare witness to the truth, to speak well of them that deserve not otherwise.

Offenders against the ninth Commandement.

THEY that bring in *false witness*, *unjust accusations* against any man.

2 They that openly slander, secretly detract from his credit and estimation.

3 They that are giuen to flattery, and to telling of *lies* or *false tales*.

4 They that inordinately divulge or blaze abroad other mens *faults* and *infirmities*.

5 They that conceale the truth, the prejudice of another, being required by iustice or charity, to give testimony thereunto.

Commandement.

*The Duties of the tenth
Commandement.*

*No. Thou shalt not covet thy
neighbours, &c.*

*O content our selues with what
wee haue of our owne, and with
estate of life whereunto God hath
called vs.*

*To covet nothing that belongs to
other men.*

*Fenders against the tenth Comman-
dement.*

*They who though they vnjustly
possesse not, yet covet and desire
that which is another mans, as his
wife, his Fortunes and the like.*

*They that envy other mens wealth
and prosperity.*

*They that with greedinesse hunt
the riches, pleasures, and honors
of this world.*

*They that hauing food and rayment,
are ouer-solicitous and disquieted
in their minds for more.*

 Many

The Precepts, &c.

¶ Many other offences there be ay
Gods commandements; some so ob-
that they need not, and some so enor-
that they would not be named: but
the one and other easie to be reduced
theselfe that haue beeene already spe-

THE TWO PRECEPTS OF CHARITIE.

Or

The Lawes of Nature.

Matth. 22.21 **T**O loue God above all for his
sake.

2 To loue all men as our
for Gods sake, and to doe vnto others
as we wold they should do vnto us.

The Precepts of the Church.

TO obserue the * Festivals and
daies appointed.

2 To keepe the * Fasting daies
devotion and abstinenesse.

3 To obserue the * Ecclesiastical
stomes and ceremonies established,
that without frowardnesse or con-
diction.

* The
Church
Calendar.

* The Ru-
brick after
the Nicene
Creed.

* Can. 6. and
The Pre-
face of Cate-
chomies.

The Sacraments of the Church

To * repair vnto the publike Ser- * Preface to
of the Church for Matins and E- the book of
Communion
ong, * for Sermons, & other holy offi- Prayer.
times appointed, vnaesse there be * Rubrick
ist and an vnfigned cause to the at the end
trarie.

To receive the * Blessed Sacrament * The se-
the Body and Blood of Christ with cond Ex-
cuse deuotion, and three times a hortation
at least, of which times Easter to to be read
lwaies one,* And for better prepa- Communion:
on thereunto, as occasion is, to dis- Bishop Oue-
then and quit our consciences of rals, and Bi-
se Gins that may griue vs, or scrup- shop An-
that may trouble vs, to a learned ticles in the
discreet Priest, and from him to Visitation
me aduice, and the benefit of Abbe- of their
on. Diocese,

The Sacraments of the Church

He principall, and truly so called, Catech. of
(as generally necessary to saluati- the Sacram.
on) are Baptisme and The Lords S.Aug.ep.
per.

he other Five, that is to say, Confir- Articles of
mation, Penitence, Orders, Matrimonie, Relig.Ar-
Visitation of the sicke, or Extreme tic.25.
ction, though they be sometimes cal- Acts 8.
& haue the name of Sacraments, Ioh.20.
yet Ephes.5.
James 5.

Seven gifts of the holy Ghost

yet haue they not the like nature
the Two principall and true Sa-
ments haue.

The three Theologicall Vertues
Faith, Hope, and Charity.

Three kinds of good works

**Fasting, Prayer, and Almes-de-
cay**

Seven Gifts of the holy Ghost.

Ezay 11. 1. The Spirit of Wisedome,
The 1. Psal. 2. Understanding, 3. The Spirit of C-
yrr in the v. 4. and Ghostly Strength, 5.
forme of. 6. Spirit of Knowledge, 6, and P-
our Confir- 7. The spirit of a holy & a godly R-
mation.

The Twelue fruits of the holy Gh-

Gal. 5. Loue, Joy, Peace, Patience, Me-
Goodnesse, Long-suffering, Me-
Faith, Modestie, Sharneflassenesse,
briety.

The Spirituall works of Mercy.

1. To instruct the ignorant.
2. To correct offenders.
3. To counsell the doubtfull.
4. To comfort the afflicted.

Math. 18.

Iam 5.4.

Gal. 6.

Pron. 27.

The eight Beatitudes.

1. To suffer iniurie with patience. Eccles. 5:1
2. To forgive offences and wrongs. Rom. 25:1
3. To pray for others. Mark. 11:26

The Corporall works of mercy

1. To feede the hungry, and to giue drinke to the thirstie. Matth. 15:1
2. To clothe the naked.
3. To harbor the stranger & needy. Matth. 25:1
Tob. 1.
4. To visit the sicke.
5. To ministre vnto prisoners and captives.
6. To bury the dead.

The eight Beatitudes.

1. *Blessed are the poore in spirit, for theirs is the Kingdome of Heauen.* Matth. 5:1
2. *Blessed are they that mourne, they shall receiue comfort.*
3. *Blessed are the meeke, for they shall receiue the iheritance of the earth.*
4. *Blessed are they that hunger and thirst after righteousness, for they shall be satisfied.*
5. *Blessed are the mercifull, for they shall obtaine mercy.*
6. *Blessed are the pure in heart, for they shall see God.*

Seven deadly Sinnes, &c.
they shall see God,

7. *Blessed are the Peace-makers*
they shall be called the Children
of God.

8. *Blessed are they that suffer per-
cution for righteousness sake;*
theirs is the Kingdome of He-

*Seven deadly sinnes, as they are
commonly so called.*

Gal. 5. 1. Pride, 2. Covetousnesse, 3. Li-
tie, 4. Enuy, 5. Gluttonie, 6. Li-
ke, 7. Sloth.

The contrary vertutes.

1. Humilitie, 2. Liberalitie, 3. Ri-
chesse, 4. Gentlenesse, 5. Temper-
ance, 6. Patience, 7. Deuout and earn-
est loving of God,

QVATVOR NOVISSIMA,

OR,

*The fourre last thinges tha
befall any men.*

Matth. 25. Death. Hell or
Hcb. 9. Judgement. Heaven.

A
COLLECTION
OF
PRIVATE
EVOTIONS,
FOR
THE HOVRES
OF
PRAYER.

D

А

ОЛДОИСИО

то

ПТАЧИЯ

ЭИОИТОУЕ

яю

СИЯЮННТ

то

РЯУЕР

Б



OF THE
ANCIENT
AND
CUSTOMED
TIMES OF PRAYER
in generall.

To all times, and in all places to give thankes and praise unto Almighty God our bea-
ly Father, with all manner of our Prayer and Supplication, is more than our very meet, right, & bounden Duty. But in his work as the common imployments most, and the naturall infirmi-

S. Basil.
in Regu.
Interpr.

4 OF THE TIMES

ties of all sorts of people be so gru-
that whiles they have this body
flesh upon them, they cannot pos-
tibly attēnd the heauenly Exercise
Prayer and Thanks-giving with-
any Interruption at all : it ha-
therefore been the custome of ri-
gious and godly persons in all ag-
es to appoint themselves certaine
Times and Houres of the da-
wherein to performe their Da-
tions. By which meanes it came

b S. Chrysostome, that as other ^b carelasse pe-
soft.horn. ple spent the whole day either
59.ad pop. their owne affaires, or pleasure
Antioch. these men bestowed it, or the chie-
and more eminent parts of it,
least, in the affaires and seruice
God.

* Luc.18.

2. They that understood Chri-
cS.Aug.de Parable se, as if ^c men ought
heret.1.17. waies to pray, and to doe nothing
& opist. else, mistooke the matter, and
I.21. ad. put into the Catalogue of He-
Prob. c

OF PRAYER.

5

gretches for their labour. They on the
dy other side, that went about to take
possession all set Times of Prayer, so
certaine their affected libertie, I side ec-
cith to doe it onely when they list, clef. off l. 1.
bene deserved no lesse blame, and cap. 22.
recurred no milder censure. Wise
men haue gone an even path, and
espounding the Scripture, for con-
miall Prayer, by the continuall
practice of the Church, haue nei-
ther one way, nor other, offered any
violence to Devotion.

The Practice then of old hath
been, so to keepe vp Prayer, that
men might keepe vp themselves
without ball. ^d Three times a day to d Psal. 55.
performe this Dutie; and other- 18.
times c. Seuen times a day to doe c Psal. 119.
was K. DAVIDS sacred resolu-
on; but Three times a day, how-
ever, [at Euennig, & Morning,
and at Noon-day,] was his custom
to pray, and that [instantly,] in so-

D 3 lemma

3 OF THE TIMES

temne and devout manner. And when hee
him the great Prophet of God
lived in Babylon accustomed to
setfes to kneele upon his knees,
in his chamber to pray threetime

E Dan. 6. a day towards Ierusalem, (for
20. the story) as hee was alwaies
wont to doe.

From which holy Example
afterwards came to passe, that men
was by them so religiously obserued
under the Law, three times a day
(at least) to offer up prayers
thankes-giving to Almighty God.

g. Num. 28. besides the 3 Morning and
Isid. etym. Evening sacrifice, was by Chri-
lib. 6. c. vlt. stians as piously continued
practised under the Gospell al-
both Iewes and Christians being
this duty but equall seruants to
same Trinitie, the God both
Law and Gospell. It is from
Prophet DANIEL (faith Sa-
h CYPRIAN) that wee Chri-

b. S. Sypr.
de orat.
dom. in
fine.

Alms haue our THIRD, our
fourth, and our NINTH houre
Prayer, which wee duly ob-
serve in reuerence of the BLE-
SSED TRINITY.

Besides these (such was the ar-
mour of ancient pietie) they added
yet more, and aswell in imitation
of King DAVIDS holy Resolu. S. Ambr.
tions before mentioned, as also in lib. 3. de-
scribponer of those times, which the Virgin.
all Actions of God, and of our
Saviour, had in a manner made fa-
voured unto them, they augmented
their houres of Prayer, (saith i. S. cypr.
that old godly Father) and made
their Devotions more frequent and
afferent than they were before.

Such are these Hours & Pray-
ers that hereafter follow; which
be not now set forth for the counte-
nancing of their Nouelties that
put any trust in the bare recitall
only of a few Prayers, or place any

8 OR THE TIMES, &c.
vertue in the bœd-roll or certe
number of them as faturand
set-houres; but for the hear-sie
tation of that Ancient and Ch
ristian pietie, to whom the distinc
of Houres was but an orderly a
usefull, no superstitious or wan
performance of their dutties.

And surely, so small a par
our Time taken up from other cu
mon actions, if not perhaps fr
doing ill, or doing nothing; and
small a Taske, though but vol
tarily imposed upon our selues
Gods service, will never undoe
nor enor prone to be an abrid
ment of our Christian libertie, w
say, our delight is to be * numbr

* In the Te Deum with the Saints of old, and pr
a In the 2. fesse every day, that a Gods seru
Coll. for is perfect freedome.

Morn.pr.

ERTAINE CHOICE SENTENCES

OUT OF HOLY SCRIPTURE,

Whereby the frequency of
Prayer and Deuotion is
highly commended
vnto vs.

PSAL. 34.15.

The Eyes of the Lord are over the
righteous, and his eares are open
unto their Prayers.

MATTH. 7.7.

Aske, and it shalbe ginen you ; seek,
and yee shall find ; knock, and it shalbe
opened vnto you.

MARK. 13.35.

Watch and pray, for yee know not
what houre the Lord will come.

LUK. 11.8.

Because of his importunitie, hee will
alle, and give him what he needeth.

D 3.

Luk.

Ephes. 5.

It behoueth alwaies to pray, and
to be weary.

Lxx. 18.7.

And shall not God heare, and
venge his seruantes, that pray night
day vnto him?

Ephes. 6.18.

Pray alwaies with all maner of Pray
er and Supplication in the Spirit, and
watch thereunto with all instance and
supplication for all Saints.

I. Thess. 5.17.

Pray without ceasing. And in
all things give thankes: for this is the
will of God in Christ Iesus.

I. Tim. 2.1.

I will therefore that first of all Pray
ers and Supplications, Intercessions
and giuing of Thankes bee made
for all men; for Kings, and for all that
are in authoriy, that we may leade a quiet
and a peaceable life in all godline and
honestie: for this is good, and
acceptable in the sight of God our

Sentences

11

ther, who will haue all men to be sa-
ved, and to come to the knowledge of
is truth,

I AM. 5.16.

The effectuall fervent Prayer of a
ighteous man auaileth much.

REVEL. 5.8.

The Prayers of the Saints are like
the golden vials, that are full of sweete
Odours.

S. G R E G. N Y S S E N. hom.

de orat.

Prayer is a worke of the same digni-
tie and honour, wherein the An-
gels and Saints of Heauen themselues
are employed. It is an Aduocate for
the guiltie, a Redemption for the cap-
tive, a Rest for the wearied, & a Com-
fort for the sorrowfull. It is our watch-
P owre vvhilest vve sleepe, and our safe-
guard whilst we are awake.

S. C H R Y S O S T . de orando.

Deum

When I see a man that loueth not
his Prayers, and is not frequent at his
Devotions, I shall presently conclude
him

12 *Choice, &c.*

him to be a miserable creature, and
haue nothing in him at all, that is
thy of commendation.

IDEM, ibid.

*As the light of the Sunne is to
Eye of the Body; so is prayer to
Soule.*

IDEM, ibid.

I cannot but admire and wonder
the great loue of God towards me
for vouchsafing him so high an hon
as familiarly to speake vnto him
prayer.

*IDEM, Homi! contra
Pseudo-Proph.*

Heare how the blessed Apostole
eth ouer vs to bee instant in pr
er, to pray without ceasing; that
though not every minute of our
without intermission, yet that as long
as we live, and vpon all occasions,
never give ouer prayer, but still
will continue in it. Pray therefore
when thou art at home in thy hou
and when thou art abroad in thy jo
ney. Pray when thou lyest down
and when thou risest vp. But wh
shoupray; & pray with humilitie, &

PIOVS
IACVLATI ONS,
OR,

hort P R A Y E R S , to bee
committed vnto perfect me-
morie, for our first Holy Exercise
in the beginning of
the Day :

According to the direction
of S. AMBROSE in his
third Booke de virgin.

When we first awake.

I ghten mine eies, O Lord, that Psal. 13.
I sleep not in death.

Wake thou that sleepest, as Ephes. 5.
we from death, and Christ shall give
thee light.

Open thou mine Eyes, O Lord,
that I may see the wondrous of thy Psal. 119.
alm.

A

At our vprising.

In the Name of the Father,
of the Sonne, and of the
Ghost. Amen. Blessed be
holie and undivised Trinitie,
and for euermore.

Or this.

In the Name of our Lord Je
Christ, who was crucified
for me, I arise from mine owne
to do him seruice. He by his Cu
and Passion saue me, blesse me,
uerne mee, and keeps mee this
and for ever. Amen.

Psal. 3. I layd mee downe and slept,
rose vp againe, for the Lord ha
susteyned me.

At our Appartelling.

According to the direction of S.B.
SACRIST, oration Marily, LVLLR.

Clothe mee, O Lord, with
Ornamentes of thy heauen
Clype.

cover me with the robes
of righteousness, stand irod with
the vee on the Lord Jesus Rom 13.
and make no provision for
yself to fulfill the lawes thereof.

At the Washing of our
hands.

With me cleane, O Lord, from Psal.51.
my wickednesse, and purge
me from my sins.

Cleanse me, O God, by the bright
e mountaine of thy mercy, and water
me with the dew of thine abundant
nesse, so that being purified from my
s innesse, I may grow vp in good
works, truly serving thee in hol-
iness and righteousness all the daies
of my life.

and then humbly commending
our selues to Gods protection,
upon our knees.

I into the hands of thy blessed pro-
tection and unpeakeable mercie,
O Lord, I commend this day
my soule and my boodie, with all the
fayre

16 Preparatory
faculties, powers, and actions
them both, beseeching thee to conserue
me with me, to direct, sanctifie, and
gouerne me in the wayes of thy
Lawes, and in the workes of thy
Commandements; that through
thy most mighty protection, I
here and euer I may be preserved
body and soule, to serue thee truly
true God, through Jesus Christ
our Lord. Amen.

At our going abroad.

Psal. 25.

Show me thy wayes, O Lord,
Teach me thy pathes.

Psal. 5.

Lead me, O God in the waye
of truth, and guide me for thy
sake.

Psal. 91.

Give thine Angels charge
me; to keep me in all my waies.

When wee heare the Clocke
any hourre of the day.

Psal. 90.

Teach mee, O Lord, to know
thy dayes, that I may apply
my heart unto wisdom.

Our time passeth away like a shadow,
and doth bring our dates to an end
like a tale that is told.

Have mercy upon mee, O Lord,
at the hour of death.

At our entrance into the Church.

For mee, I will goe into thy Psal.5.
house, O Lord, in the mult=
itude of thy mercies, and in thy feare
will I worship thee in thy Holie
temple.

Lord, I haue loued the habitation
of thine house, and the place wheres
the honour dwelleth.

My soule hath a desire and lon=
ging to enter into the Courts of the
Lord.

When wee are come into the Quire.

How amiable are thy dwellings, thou Lord of Hosts !
One day in thy Courts is better
than a thousand.

Blessed are they that dwell in thy
House,

18 Preparatory, &c.

house, they will be alwaies pre-
ther.

When wee fall downe to
ship and adore before the pre-
sence of God.

Reuel.4.

H Oly, Holye, Holye; Lord
Almighty, whitch was,
is, and is to come: we
ship him that liueth for euer,
cast our selues before his Th
Thou art worthy, O Lord
God, to receive Glory, and Hon
our and Power; for thou hast cr
all things, and for thy will
they are, and were created.

DIVINE HYMNE,
preparatiue to

Prayer.

When to thy God thou spekest
O creature meane,
lift vp pure hands,
lay downe all foule desires :
set thoughts on heauen,
present a conscience cleane ;
such holy balme
to mercies throne aspires ;
confesse faults guilt,
craue pardon for thy sin :
read holy pathes,
call grace to guide therein.

is the Spirit
with reuerence must obey
Our Makers will,
to practise what he taught.
Take not the flesh
thy Counsell when thou pray
Tis enemy
to euery vertuous thought :

It

20 A Preparatiue

» It is the foe
» we daily feed and cloath,
» It is the prison
» that the soule doth loath.

Euen as Elias

mounting to the skie,
Did cast his Mantle
to the earth behind:
So when the heart
presents the prayer on high,
Exclude the world
from traffick with the mind.
» Lips neere to God,
and ranging heart within,
» Is but vaine babling
and conuerts to sin.

Like Abraham

ascending vp the hill
To sacrifice,
his seruants left below,
That he might act
the Great Commanders will
Without impeach
to his obedient blow;
Euen so the soule
remote from earthly things
Should mount saluation's sheller,
mercie's wings.

Hymne.

27

thing more gratefull
in the Highest Eyes ;
thing more firme
in danger to protect vs ;
thing more forcible
to pierce the skies,
not depart
till mercy do respect vs,
as the soule
life to the body giues,
Prayer revives
the soule, by Prayer it liues.

cc
cc
cc
cc

THE
HOVRES
OF
PRAYER.

ІІІ

21.11.03

РЕДАКЦІЯ

AN
 ADVERTISEMENT
 CONCERNING
 THE DIVISION OF
 THE HOURES FOL-
 LOWING.


 It appeareth by the histories of the Jewes, and by plaine obseruations out of the New Testament, that the space of the day from the Morning to the evening was solemnly diuided into four equall parts, which they called hours [to wit,] the First, the Third, Sixth, and the Ninth. The First hour comprenged the whole space from the Sunne being risen, about sixe of clocke in the Morning after our account, till Nine, or thereabouts. The third Hour; began from thence, and ended till High-noone with vs. The



Sixth,

26 An Advertisment.

Sixth, from thence to our three
clocke after Noone. The Ninth, from
houre, to the next, or even to one
sixe in the Euening, or sun-set. And
was done in any part of these four
tides, was indifferently taken, and so
done in that Houre, whereunto a
space of time was allotted. In whil
space, S.MARKE, chap. 15. 25. saith,
the THIRD Houre when they cra
ed Christ : and of S.JOHN, chap. 19.
saith, It was about the SIXT Houre
fore hee was yet crucified. Nor is
there contradiction at all between
the Evangelists; S.MARKE under
telling the last part of the Third Ho
ur which was now at the verie end; &
JOHN meaning, that it was now
upon the beginning of the Sixt Ho
ur which was immediately to follow; in
the ending of the Third, and the begin
ning of the Sixt, being both one, and the
point of time.

THE
FIRST HOVRE,
OR
THE MORNING
PRAYERS.

¶ Which haue beeane distinguisched
but of late times, being anciently
both one Houre of Prayer.RA-
DVL. DE RIVO. *in lib. de can. ob-*
seru. propos. 14.

БНТ

ДЯНОН ТЯИ

ЛО

ЭНИЯОМ БНТ
ДЯНУАЯ

БНТ
ДЯНОН ТЯИ
ЛО
ЭНИЯОМ БНТ
ДЯНУАЯ

20



THE
ANTIQUITIE
OF THE
MATTINS,

OR,
MORNING PRAYER.

DEDICATED AS WELL
FROM THE TESTIMONY
of the sacred Scriptures, as from
the holy Fathers of the
Church.

In the Primitive Church it was
daily the first speech which
those good Christians used, and
the first thing they did, *Ante omnia adoramus Dominum, qui fecit nos, (i)*

63 [Before]

30 The Antiquity

[Before we doe any thing, let vs fall downe
& worship the Lord that made vs. It would
serve God first; and then for
themselves; as S. IEROME, relates
in his *Story of HILARION*; when hee and

S.Hier,in
vix.Hilar.

company were somewhat early in the
morning to their Mornings Refection in a vine
yard, Maledictus saith, (saith the
Man) qui prius Refectionem Cor-
ris, quam Animæ quæserit, reddi-
mus Domino officium, premus, pa-
leimus & sic properabimus, &c.

[Let him not prosper, that seekes to faine
his Body, before hee hath refreshed
Soule, or doth any thing, before hee hath
offered up his Prayers and Prayses in
all Devotion to Almighty God, &c..

And many are the sacred histories
and pious examples of holy men in
ages before us, whose custome it was ev-
ery day to begin Gods seruice, when the
day it selfe began; and to set apart
the first houre of their Morning for the
more cheerfull performance of the
beauently Devotions; as by these fit
queint testimonies may at large appear

FRO

of Morning Prayer. 35

FROM THE HOLY SCRIPTURES.

EXOD. 36.3.

And they brought their offerings vnto him euerie MORNING.

NUMB. 28.3.

My sacrifices for a sweet savour, yee shall obserue to offer mee in their due season. The offering of the MORNING is for a continuall, and a daily offering.

1. SAM. 1.19.

And they arose vp EARLY IN THE MORNING, and worshipped before the Lord, and so returned to their house.

1. CHRON. 23.30.

Their office was to waite and to stand euerie MORNING, to thinke and praise the Lord.

JOB 38.7.

The MORNING Stars sang together, and all the sons of GOD shouted for joy.

¶ 4

PSAL.

PSAL.5.3.

My voice shalt thou heare *betime*
O Lord, early in the MORNING will
 direct my prayer unto thee.

PSAL.59.16.

As for me I will sing of thy power
 and will praise thy mercie betimes in
 the MORNING.

PSAL.63.1.

O God, thou art my God, *EARLY*
 will I seek thee.

PSAL.88.13.

Vnto thee haue I cried, **O** Lord,
 and earely in the MORNING shall my
 prayer come before thee.

PSAL.92.12.

It is a good thing to giue thanks
 to thee, **O** Lord, and to tell of thy
 wing kindnes early in the MORNING.

PSAL.130.6.

My soule flyeth vnto the Lord
 before the MORNING watch, I say, before
 the MORNING watch.

of Morning Prayer. 33.

ESAY 16.9.

With my soule haue I desired thee,
and with my spirit will I seeke thee
early in the MORNING.

LAMENT.3.19.

Arise, and in the beginning of the
watches, powre out thine heart like
water before the Lord.

ECCLVS.39.5.

A wise man will giue his heart ear-
ly in the MORNING to the Lord that
made him, and will pray before the
most High.

WISD.16.28.

That it might be knowne, we must
renent the Sun to giue thee thankes,
O Lord, and at the day-spring to praise
thee.

MARK.1.35.

And in the MORNING, Iesus rising
up before day, went into a solitarie
place, and there prayed.

¶ 5

MARK.

MARK.13.35.

Watch ye therefore, for ye know not at what hour the Lord will come, whether in the MORNING, &c.

MATTH.20.1.

The Kingdome of Heauen is like vnto a man, which went out early in the MORNING to hire Labourers in his vineyard.

Luk.1.10.

And the whole multitude of the people were praying without, at the time of incense, which was in the MORNING.

MATTH.26.1.

When the MORNING was come, the chiefe Priests and Elders of the people took counsell against Jesus, to put him vnto death. ¶ Which the teachers make one reason, why Christ use to pray in the morning, that as Christes enemies did lose no time for their wicked designes against him; so Christes seruants should make like benefit of the same time to doe him honour and service.

The four Enangelists.

It was early in the MORNING when
Jesus arose from the dead, ~~to instruct his~~
~~won and neighbour to instruct his~~
~~disciples by the day he comande him~~

FROM THE
FATHERS.

Const. Apost. lib. 8. cap. 34.

Let euerie Christian begin his daies
worke with Devotion; praying first,
and giving thankes to God for his re-
newing of the MORNING light.

TERTUL. Apologet. cap. 2.

Of the ancient Christians, in the
Emperour TRAIANS dayes, his Vice-
gerent PLINY had no worse thing to
say, than that * their custome was to *Plin. se-
mecte together at the DAWNING OF cund. l. 13.
THE DAY, and to worship Christ with ep. 97.
Hymnes and Praiers as a God.

S.CYPR.

** In fine.**S.CYPR.*de orat.Dom.*

Besides the Houres which were anciently vsed, the Times of Prayer, and the Mysterie of Religion are now much encreased. We are vp betimes in the MORNING, that by our daily deuotions, the memory of our Lords Resurrection may be preserued and celebrated among vs,

S.ATHON.de Meditat.

— Let the Sun when it RISETH, see the Psalter, or thy Prayer-Booke in thine hands.

*S.BASIL.in Reg fus disp.q.37.RVP.
de diuin.off.cap.2.*

— Before we doe anie thing else, bewarefull to consecrate the first-fruist of the DAY, and the verie BEGINNING of our holy thoughts vnto the seruice of God

Id. Ibid.

Let not the day when it commeth
ende vs sleeping in our beddes, but
waken, and vp, and readie at our
Prayers, according to his custome,
whose Eyes preuented the night wa-
kes, &c. Psal. 119.

Idem Epist. 63.

It is the common custome and vna-
nimous consent of all our Churches,
to bee vp early in the MORNING; and
when with earnest and devout teares
they haue made confession of their
sines vnto Almighty God, at length
with Hymnes and Psalmes to praise
him for his mercies.

Idem in Epist. 1. ad NAZIANZ.

What greater blisse and happiness
can there bee, than thus on earth to
imitate the Angels that are in Hea-
uen, euerie MORNING to honour and
worship him that made vs all?

S.CHRYS.

S.CHRYS. de Or. Deum. l. i.

It behoueth vs therefore to Risi
before the Sunne bee vp, and so too
der our time, that the course of our
prayers may equal and answer the
course of the day. For tell mee, what
face can wee behold the Sunne
whiles we worship him first, that he
made so glorious a light for vs?

S.AMBROSIUS ex amerc. lib. 5.

cap. 22.

Who blushest not to heare the bish
every MORNING, how sweetly and
leisurely they sing out their praises
to God, and is so dull himselfe as
to doe the like?

Idem de Virg. lib. 3. cap. 1.

The Lords Prayer and the Apostles
Creed, which doe seale vp our hea
vnes to the seruice and loue of God, to
daily to be repeated every MORNING
S.Him

S.HIERON. ad LAETAM.

Let there bee one of good life and
sound Religion set ouer thy daughter,
who by continuall example may both
teach and allure her to rise vp betimes
to Prayer, and to sing the MORNING
Hymns to the glorious praise of God.

Iudicium EVERTOCIVM.

Who is it that knoweck not the ordi-
narie Hours of Prayer to bee the
Third, the Sixth, & the Ninth Houre,
with the MORNING & the Euening?

R. M. MAYRIS INSTR. CLER.

No. 309.

This Houre of Prayer is vniden-
tifiably obscured by the Church of
Christ.

It is nowe in the hands of the
Bishopps, Prelatis, and Clergy
of the Church of Christ, to
make knowne what they thinke
concerning this matter.

It is nowe in the hands of the
Bishopps, Prelatis, and Clergy

PREPARATORIE
PRAYERS

To all the Hovres that
follow.

God be in my head & understanding.
God be in my eies and in my seeing.
God be in my mouth & in my speakeyng.
God be in my heart & in my thinking.
God be at my end and my departing.

Amen.

Prevent mee, O Lord, in all my deings with thy most gracious fauour,
further me not with co. sinfull helpe,
that in all my wordes, begun, continued and ended in thee, I may glorieth thy holy Name, and finally by thy mercy obtaine euerlasting life,
through Jesus Christ our Lord.
Amen.

Th

The Confession.

Almighty and most mercifull Father, I haue erred and strayed
on thy wayes like a lost sheep: I
haue followed too much the deuices
and desires of mine owne heart: I
haue offended against thy Holynes:
I haue left vndone those
things which I ought to haue done,
I haue done those things which
ought not to haue done, and there
is no health in me, but thou, O
Lord, haue mercy vpon me myne
offender. Spare thou me, O
God, whitch confesseth my faults.
Soothe thou me that am penitent,
according to thy promises declared
vnto mankinde, in Christ Jesus
our Lord; and grant O most merci-
full Father, for his sake, that I
may hereafter liue a godly, righte-
w, and sober life, to the glory of
thy holy Name, Amen.

THE

THE PRAYER.

A Lmighty God, the Father
our Lord Jesus Christ. Whom
wee st; not the death of a Sinner
that he may turne from his sinnes
and live, and haue promise
pardou them that truly repente,
Unsignedly beleeme thy holy
Spell, of thy mercy I beseech thee
grant me true repentance and
thy Spirt, that those thinges
please thes whiche I doe at this
tyme, and that the rest of my life ha
after may bee pure and holy, so
at the last I may come to thine
mant top, through Jesus Christ
Amen. Also.

THE END OF THE EIGHTH CHAPTER
OF THE BIBLE. O HENRY THE EIGHTH
KING OF ENGLAND AND IRELAND, AND
HEAD OF THE CHURCH OF ENGLAND.
ANNO 1547. SEPTEMBER 21. 1547.

ANT.

SWEET
MATTINS,

OR

MORNING
PRAYER,
or the first Hovre
of the Day.



O Father which art
in heauen. Hallowed
be thy Name. Thy
kingdome come. Thy
will be done in earth
as it is in Heauen. Give us this
our daily bread. And forgive
us our trespasses, as we forgive
them

24 The Mattins,
them that trespass against
And leade vs not into tem-
tion : but deliuer vs from
evill. Amen.

The Versicles

Vers. O Lord open thou my lips.
Revp. And my mouth shall shew
thy prattle.

Vers. O God make speed to save.
Revp. O Lord make haste to help.

Glory be to the Father, and
the Sonne : and to the
Ghost.

As it was in the beginning,
now, and ever shall be. world
without end. Amen.

ALLELUIA. Praise the Lord.

or Morning Prayer. 43

The Venite. Psal. 55.

[With which S. Ambrose saith, it was
the use of the Church in his time to
begin their service.]

 Come, let us sing
unto the Lord: let us
heartily rejoyce in the
strength of our sal-
vation.

Let us come before his pre-
sence with thanksgiving: and
in our selues glad in him with
salutina.

for the Lord is a great God:
and a great King above all gods.
In his hand are all the corners
of the earth: and the strength of
the hills is his also.

The sea is his; he made it: and
dry land prepared the dry land.

○ Come, let us worship, and
bow down: and kneele before the
Lord our maker.

for he is the Lord our God:
all the people of his nation,
and the weape of his hands.

Lo

46 The Matchs, or

To day if yee will heare
hopce, harden not your heart
as in the provocation, and in
the day of temptation in the
derneſſe.

¶ When your fathers tem-
ptures prodded me, and lab-
oured me, yet I did it.

In foyte pferdeng bras
ued with this generation,
said he it is a people that doth
in their harts, for they haue
knowleſſe my compay.

Unto whom I swares by
Syraphim they shal not com-
tiently rebida yere 1607 ad-

at Gloucestre to the Father, m
to the Sonne; and to the
Ghost.

¶ Heit says in the beginynge
of moneth of Maye 1607
the Southencion of Anno
and euangelicalis annos:

THE HYMN
¶ God the fader or Sialfe
¶ Wee thank thee for our fathore
¶ Who givest us with humbl-

Morning Prayer.

47

From all unprofitable things to keep away,
While we duly spend the day.
That tongues to guide so, that no strife
May breed disquiet in our life;
To stir and close the wandering eie,
And set it let-in vanitie:
To keep the heart as pure and free
From fond and troubled fantasie;
To tame proud flesh, while wee deny it
The full cup, and wanton dice.
When the Day-light shall go out,
The same bringing on the night about,
By leaving worldly waies
In silence singe Gods praise.

AMEN.

THE ANTHEMION.

As long as I live world I magist
To theron this manner, and lye
By my handes in thy service.

Psalm. 8. To attend on

My Lord our Gloriouſor, how
Excellent is thy Name
In all the world; thou that
Art set thy glorie above the heau-
enes. O gloriſt the meynly and farrie
babes

48 The Mattins,
babes and sucklings hast thou
dained strength, because of thy
enemies: that thou mightest
the enemie and the avenger.

3 For I will consider the
heavens, even the workes of thy
ingers: the Mone and the Starre
which thou hast ordained.

4 What is man that thou
mindfull of him; and the sonne
man that thou visitest him?

5 Thou madest him lower
the Angels: to crowne him
glory and worship.

6 Thou makest him to be
dominion of the workes of
hands: & thou hast put all the
insubordination under his feete.

7 All sheepe and oren: yea
the beasts of the field.

8 The foules of the ayre,
the fishes of the sea: and thine
uer walketh through the pe
of the seas.

9 O Lord our gouernour: how
excellent is thy mane in al thy
wonders

or Morning Prayer 49

Glory be to the Father, and to
the Sonne; and to the help
Ghost.

It was in the beginning, &
now, and ever shall be: Soe it
without end. Amen.

PSAL. 19.

1 The heauenes declare
the glory of God:
and the firmament sheweth his handis
worke. 2 Day telleth another: and
the night certifieth another.
3 What is neither speech nor
image: but their voyces rate
among them. 4 Their sound is gone out into
all landes: and their words through
the ends of the world. 5 In
them hath he set a taber-
nacle for the Sunne: which com-
meth as a bridegrome out
of chamber, and rejoiceth as
a man cometh to his妻子. 6 It

50 The Martins.

6 It goeth forth from the
fermost part of the Heauen,
runneth about vnto the end
againe: and there is nothing
from the heate thereof.

7 The Law of the Lord
vndesigned Law, converting
soule: the testimony of the
Laws is sure, and giveth wisdom
to the simple.

8 The Statutes of the L
are right, and reioyce the h
the Commandement of the L
is pure, and giveth light vnto
eyes.

9 The feare of the L
cleane, and endureth for ever:
Judgments of the L are
and righteous altogether.

10 More to be desired are
than gold, yea, than much
gold: sweeter also than honey
the honeycombe.

11 Moreover, by them is
servant taught: and in ke
of them there is great rewar

or Morning Prayer. 31

Whoran tell how oft he of
fended me; O cleanse thou me from
my secret faults.

Keep thy servant also from
all ungodly sins: lest they get
the dominion over me: so shall I
be undefiled, and innocent from
the great offence.

Let the words of my mouth,
and the meditation of my heart:
Be alway acceptable in thy sight.
O Lord: my strength, and
my Redeemer.

Glorydes to the Father, and to
the Sonne: and to the holy
Ghost.

As it was in the beginning, is
now, and ever shall bee: world
without end. Amen.

PSAL. 24. v. 1. 8

The earth is the Lords, and
all that therein is: the
compasse of the World,
and they that dwell therein.

F 2 2 F 2

52 The Mattins.

2 For hee hath founded it
on the seas: and prepared it
on the floods.

3 Who shall ascend into the
glory of the Lord: or who shall rise
in his holy place?

4 Even hee that hath cleane
hands, and a pure heart: and
hath not lift vp his minde
vainly, nor sworne by deceiving
neighbour.

5 He shall receive the blessing
from the Lord: and righteousness
from the God of his salvation.

6 This is the generation
then that seek him earnestly
that seek thy face: O Jacob.

7 Lift vp your heads, O
gates, and bee yee lift vp yee
lasting doores: and the King
of glory shall come in.

8 Who is the King of glory?
It is the Lord: hee is mighty in
battle, and hee is strong and
mighty in strength.

9 Lift vp your heads, O
gates, and bee yee lift vp yee
lasting doores: and the King
of glory shall come in.

or Morning Prayer. 53

King dores : and the King of
the world shall come in.

10 Who is the King of glorie;
When the Lord of hostis, hee is the
King of glorie.

Glorie bee to the Father, and to
the Sonne : and to the holy
Ghost.

As it was in the beginning, is
now, and ever shall be : world
Without end, Amen.

THE ANTI PHONA.

As long as I live will I mag-
nifie theon this manner, and
lift up my hands in thy Name.

THE BENEDICTION.

Blessed are those that be undeffiled
in the way, and walke in the
way of the Lord.

F. 3 THE

THE LESSON, OV
OF THE PROVERBS OF
SALOMON.



He feare of the Lord
is the beginning
of wiſedome. If
men entise thee,
not Thou conſa-
vnſto them. The
ſix things doth the Lord ha-
pea, ſeven are an abomination
unto him: A proudroke, and
lying Tongue, and Hands that
shed innocent blood, an Hart that
deuileth wicked imagination
Feet that be swift in running
to micheſe, a false witneſſe that
ſpeaketh not the truth, and he
that ſoweth discord among Bre-
thren. In the multitude of words
there will be ſinne: but he that re-
ſtraineth his tongue is wiſe. Feare
God and the King, and meddle
not with them that are ſeditious.

K&P

or Morning Prayer. 55

Y
01
v
eine innocence, and doe the Psal. 37.
ing that is right, for that will
ping a man peace at the last.

Vers. Thy Testimonies are my
delight, O Lord, and my Counsel-

Resp. O Give me understanding,
that I may learn thy Commandments.

Q. A.

IT IS MIGHTY TO SAVING
this Trust to hold fast in
boldness to the promises

of Eternity.

Authorised Music

F 4 THE

Authorised Music

108

56 . The Martins Mro

THE SONG

S A M B R O S E,

D I V I N E L Y

C O M P O S E D W H E

S A V G V S T I N W A

baptized by him.

CONTINUING THE ANTIEST YE

A N D

S V N G B Y T H E M B O T

in profession of their Faith,

and honour of the blessed

T R I N I T Y .

Te Deum laudamus.

Te Deum laudamus. O God
of all creation, we knowe thee to be the Lord.

All the earth doth worship thee : the Father everlastinge.

To thee all Angels crie aloud :
the heauens and all the power
therein.

or Morning Prayer. 57

To the Cherubim and Seraphim: continually doe crye.

Holy, holy, holy; Lord God of Sabaoth.

Heauen and earth are full of the majestie: of thy glorie.

The glorious compaine of the Apostles: praise thee.

The godly fellowship of the Prophets: praise thee.

The noble army of martyrs: praise thee.

The holy Church throughout all the world: doth knowledge thee.

The Father of an infinite Majestie.

Thy honourable: true, and only Sonne.

Also the holy Ghost the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou lookest upon thee to

58 The Mattins.

deliver man : shou diddest not
hōre the Virginis wombē.

Then thou haddest overcomē
the sharpenesse of d̄cath : thou
diddest open the Kingdome
Heauen to all belieuers.

Thou sittest on the right han
of God : in the glory of the fa
ther.

Wee belieue that thou sh
comme : to be our Judge.

Wee therefore pray thee helpe
thy seruants : whom thou hast
deemed with thy precious blod.

Make them to bee numbered
with thy Saints : in glory e
lasting.

O Lord save thy people : an
blesse thine heritage.

Gouerne them : and lift them
up for ever.

Day by day : wee magnifie
thee.

And we worship thy Name : o
uer world without end.

Touchsafe, O Lord, to keep the
the

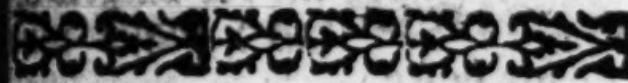
or Morning Prayer. 59

this day without sinne.

O Lord haue mercie vpon vs:
have mercie vpon vs.

O Lord let thy mercie lighten
vpon vs: as our trust is in thē.

O Lord in thē haue I trusted:
let me never be confounded.



THE LAVDES,
OR
THE PRAISES AT
MORNING

PRAIER.

ALLELUIA. Praise the Lord.

THE ANTIOPHONA.

Blessed are they that dwell in thy
house, they will be alwaies prai-
sing thee,

PSAL.

PSAL. 148.



Praise the Lord
Heauen : prai
him in the heau
2. Praise
all yee Angels
his : praise by
all his hoste.

3. Praise him Sunne an
Morn : praise him all yee Starre
and light.

4. Praise him all ye Heauen
and yee waters that be aboue
Heauen.

5. Let them praise the Name
of the Lord: for he spake the word
and they were made, he comman
ded, and they were created.

6. He hath made them fass
oner & ever: he hath given them
Law which shall not be broken.

7. Praise the Lord upon earth
yee Dragons and all Daepes.

8. Fire and Haile, Snow an
W

or Morning Prayer. 61

labours: Wind and Storme,
filling his world.

9 Mountains and all Hills:

all Trees, and all Cedars.

10 Beasts and all Cattell,

Unes and feathered Foules.

11 Kings of the earth and all

people: Dances, and all Judges

of the world.

12 Young Men and Maidens,

Men and Children, praise the

Name of the Lord: for his Name

is excellent, and his praise

from heaven unto earth.

13 He shall exalt the Name of

his people, all his Saints shall

praise him: even the children of

Israel, even the people that ser-

veth him. 13

Glory be to the Father and to

the Sonne: and to the holy

Ghost.

14 It was in the beginning, is

now and ever shall bee: world

without endmen. 14

PSALM.

PSAL.149.



Sing unto the Lord
new song : let the con-
gregation of saints
praise him.

2 Let Israel rejoice in him
that made him : and let the chil-
dren of Zion bee joyfull in their
King.

3 Let them praise his Name
the dance : let them sing psalms
unto him with Tabret & Harp.

4 For the Lord hath pleased
in his people : and helpeth
mecke hearted.

5 Let the Saints bee joyful
with glory : let them rejoice
their beds.

6 Let the praises of God
in their mouth : and a two-edged
sword in their hands.

7 To bee auenged of the wicked
men : and to rebuke the people.

8 To bind their Kings
chains.

nes; and their Nobles with
thes of vpon.

that they may be auenged of
as it is written such honor
all his Saints.

Blessing to the Father, and to
the Sonne: and to the holy
Ghost.

As it was in the beginning, is
now, and ever shall be: world
without end. Amen.

PSAL. 150.

Praise God in his
holiness; praise him
in the firmament of
his power.

2 Praise him in
his Noble acts:
praise him according to his excel-
lent greatness.

3 Praise him in the sound of
the Trumpet: praise him vpon
the Lute and Harpe,

4 Praise

64. The Mattins

4 Praise him in the C
bals and Dances : praise him
on the Strings and Pipe.

5 Praise him upon the
tuned Cymbals : praise him by
the loud Cymbals.

6 Let euerie thing that
breath : praise the Lord.

Glory bee to the Father, and
the Sonne : and to the
Ghost.

As it was in the beginning,
now, and euer shall bee : w
ithout end. Amen.

THE ANTIPHONA.

Let my mouth bee filled with
praise, that I may sing of
glory and honour all the day long.

Let my glory bee
everlasting, and
my renowne for evermore.

So shall I be a song of
praise unto all ages, for ever.

Glory be unto the
Father, and to the Sonne,

or Morning Prayer. 65

Call to another psalm OR,
OR, call say sing

THE SONG OF THE THREE CHILDREN,

CALLED
BENEDICITE.

All ye workes of the
Lord, blesse ye the
Lord: prayse him,
and magnifie him
for ever.

O yee Angels of
the Lord, blesse yee the Lord:
praise him and magnifie him for
ever.

O yee Heavens, blesse ye the
Lord: prayse him and magnifie
him for ever.

O yee Waters that bee above
the firmament, blesse ye the Lord:
praise him and magnifie him so
ever.

D

¶ All yee powers of the he
blesse yee the Lord : prays
and magnifie him for ever.

Dye Sunne and Mone
ye the Lord: praise him and
nifie him for ever.

D yee Stars of heauen, b
ye the Lord: prasse him and
rifie him for euer.

Dye Shewes and beh
ye the Lord: praise him and
wile him for ever.

Dyee Windes of God,
ye the Lord prapse him and
prise him for euer.

Dye fire and Heate, b
ye the Lord; prayse hym and
mifie hym for euer.

Dyæ Winter and Summer
blesse yæ the Lord: prayse
and magnifie him for euer.

Dove Doves and Frosts,
ye the Lord; praise him and
nifie him for ever.

Dye Frost and Cold, b
ye the Lord; praise him and m

or Morning Prayer. 67

him for euer.

O yee Pee and Snoch, blesse
the Lord: praise him and mag-
nifie him for euer.

O yee Nightes and Dayes,
ye see the Lord: prayse him
and magnifie him for euer.

O yee Light and Darknesse,
ye see the Lord: prayse him
and magnifie him for euer.

O yee Lightnings and Clouds,
ye see the Lord: prayse him
and magnifie him for euer.

O let the earth blesse the Lord:
let it prayse him, and magni-
fie him for euer.

O yee Mountains and Hills,
blesse yee the Lord: prayse him
and magnifie him for euer.

O all yee greene things vpon
earth, blesse ye the Lord: praise
and magnifie him for euer.

O yee Telleys, blesse yee the
Lord: prayse him and magnifie
him for euer.

O yee Desis and Floods, blesse
ye

68 The Matriins.

ye the Lord: praise him and
magnifie him for ever.

O yee Whales, and all
monste in the waters, blesse
the Lord: prayse him and mag-
nifie him for ever.

O all yee Soules of the In-
finite blesse yee the Lord: prayse
and magnifie him for ever.

O all yee Beastes and Cre-
atures blesse yee the Lord: prayse
and magnifie him forever.

O yee children of men, bles-
sse yee the Lord: prayse him
and magnifie him for ever.

O let Israel blesse the Lord:
prayse him and magnifie him
ever.

O yee Priests of the Lord
blesse yee the Lord: prayse him
and magnifie him for ever.

O yee Seruants of the Lord
blesse yee the Lord: prayse him
and magnifie him for ever.

O yee Spirits and Soules
the righteous, blesse yee the Lord:

or Morning Prayer. 69
Praise him and magnifie him for
ever.

Praise holy and humble Men of
virtue, blesse yee the Lord: prayse
him and magnifie him for euer.

Micahias, Azarias and Misachias
bless the Lord: prayse him
and magnifie him for euer.

Glory be to the Father, and to
the Sonne: and to the holy
Ghost.

It was in the beginning, it
is now, and ever shall bee: world
without end. Amen. H. M. This
is goodly to his frighous sayng.
THE BENE DICTION.

This is the womb that bare
thee, O Lord, and the puppes
that gaine their back: if I
had his and had my self a man
I wold saye God is mightie
by his creature; but he is
so mightie, that shouldest
try me to smoothe it

THE

THE LESSON.

MAT. 5.3.

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall receive comfort. Blessed are the meek, for they shall receive the inheritance of the earth. Blessed are they that hunger and thirst after righteousness, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall bee called Children of God. Blessed are they which suffer persecution for righteousness sake, for theirs is the kingdom of heaven.

A H T

V

N. — Make me to goe in the path of thy Commandements. for therein is my desire.

THE
SONG OF ZACHARY,
THE PRIEST
CALLED
BENEDICTVS.

Blessed be the Lord God of Israel: for hee hath visited and redeemed his people.

And hath raised vp a mightie nation for vs: in the house of David.

He came by the mouth of his prophets: which have beene since the world began.

That we should be saved from our enemies: and from the hands of all that hate vs.

So perferre the mercy praynd
sed

72 . . . The Mattins ¹⁰
sed to our forefathers : and
rember his holy Covenanc

To performe the oath he
swore to our forefather Abra
that he would givē vs.

That we being deliuere
the hands of our enemis ;
serue him without feare.

In holines & righteousness
fore him : all the daies of our

And thou Child shalt be
the Prophet of the Highest
thou shalt goe before the face
the Lord , to prepare his way
To give knowledge of sal
on unto his people : for the re
ston of this iers.

Through the mercie of
our God : whereby the Dan
from on high hath visited us
to give light to them that
in darknes , and in the wo
deth : and to guide our feet
in the way of peace : as it is
ad said in the
writynge of the Prophety of
God

or Morning Prayer. 73

to the Sonne : and to the holy
Ghost.

It was in the beginning, is
now, and ever shall bee : world
without end. Amen.

THE CREEDE.

Believe in GOD the Father Al-
mighty, Maker of Heaven and
Earth. And in Je-
sus Christ his on-
borne our Lord, which was
conceived by the holy Ghost,
born of the Virgin Marie, suffered
under Pontius Pilate, was
nilled, dead, and buried, he de-
scended into hell, the third day hee
came agayne from the dead, hee ascended
into heaven, and sitteth on
the right hand of God the Father
almightie: from thence he shall
come to judge both the quick and
the dead. I believe in the Holy
Ghost, þ holy Catholick Church,

G the

74 . The Mattins,
10 the Communion of Saints,
forgiveness of sines, the
11 rection of the body, and the
12 uerlasting. Amen.

THE PRAYER.

Lord have mercy vpon vs.
Christ have mercy vpon vs.
Lord have mercy vpon vs.

¶ Our Father which art
in heauen. Hallow
bee thy Name. Thy
kingdome come.
will be done in earth
as it is in heauen. Give vs
day our daily bread. And for
vs our trespasses, as we for
them that trespass against us.
And leade vs not into tempta
tion : but deliver vs from eu
el. Amen.

Vers. O Lord shew thy mercy v
pon vs.
Resp. And graunt vs thy saluation.

or Morning Prayer. 75.

Vers. O Lord sauē the King.

Ch. And mercifully heare vs when
we call upon thee.

Vers. Endue thy Ministers with
righteousnesse.

Ch. And make thy chosen people
joyfull.

Vers. O Lord sauē thy people.

Ch. And blesse thine inheritance.

Vers. Give peace in our time, O
Lord.

Ch. Because there is none other
that fighteth for vs, but onely
thou, O God.

Vers. O Lord, make cleane our
hearts within vs.

Ch. And take not thy holy Spirit
from vs.

Vers. O Lord heare my prayer.

Ch. And let my crying come unto
thee.

Then the COLLECTS proper for the
weeks, with these prayers follow-
ing.

THE SECOND
COLLECT FOR
PEACE.



God which art the shof of peace, an louer of concord, knowledge of whi standeth our eternal life, whose service is perfect freedom: defend vs thy humble servants in all the assaults of our enemies, that wee surely trusting in thy defence, may not feare the power of any aduersarie through the might of Jesus Christ our Lord. Amen.

THE THIRD COLLECT
FOR GRACE.

Lord our heavenly Father, Almighty and ever lasting God, which ha safely brought vs to the beginning

or Morning Prayer. 77

of this day: defend vs in the same
with thy mightie power, & grant
that this day we fall into no sin,
neither runne into any kind of
danger, but that all our doings
may bee ordered by thy gouer-
nance, to doe alwaies that that is
righteous in thy sight, through
Jesus Christ our Lord. Amen.

A DEVOUT PRAYER,
WHICH MAY BEE
USED AT ALL
TIMES.

I.

Grant me, gracious
Lord, a pure in-
tention of my
heart, and a sted-
fast regard to thy
glorie in all my
actions. Possesse
my mind continually with thy
presence, and ravish it with thy
love,

The Matriⁿs,
loue, that my onely delight
be, to bee embrased in the armes
of thy Protection.

II.

BE Thou a Light unto my
eyes, musick to mine eare,
Sweetenesse to my taste, an
a full contentment to my heare.
Bee thou my Sunshine in the
day, my Food at the table, my Re
pose in the night, my cloathinge
nakednesse, and my succour in all
necessities.

III.

LOD^d Iesu, I give thee my body
and soule, my substance, my
my saue, my friends, my libertie,
and my life: dispose of me
and of all that is mine, as it se
meth best to thee, and to the glory
of thy blessed Name.

IV.

I am not now mine, but thine.
Therefore claime mee as thy
right, kepe me as thy charge, and
love me as thy childe. Fight for
me when I am assaulted, heale
me when I am wounded, and re-
nue me when I am destroyed.

V.

My Lord and my God, I be-
seech thee to give mee pati-
ence in troubles, humilitie in
comforts, constancie in temptati-
ons, and victorie against all my
ghostly enemies. Grant mee
sorrow for my sinnes, thankfull-
nesse for thy benefits, feare of
thy Judgements, loue of thy me-
rcies, and mindfulnesse of thy pre-
sence for evermore.

VI.

Make me humble to thy su-
perioris, and friendly to thy
equals:

The Mattins,
equals: make mee ready to ple
sure all, and loth to offend any
make me louing to my friend
and charitable to mine enemy.

VII.

Give me modestie in my con
tenance, grauitie in my be
haviour, deliberation in my speeche,
holinesse in my thoughts, & iug
feousnesse in all my actions. Let
thy mercy cleanse mee from
simes, and let thy Grace han
ke in me the frutes of euer
lasting life.

VIII.

Even, let me be obedient without
arguynge, humble without
swynge, patient without grudging,
pure without corruption,
merrie without lightnesse, sa
fowt without mistrust, sober without
sulenesse, true without doublenesse,
fearing thee without desperation,
and trussting in thee without per
fumption.

XI. SIGHT
Let me be joyfull for nothing,
but that which pleasest thee:
me sorrowfull for any thing, but
that which doth displease thee. Let
my Labour be my delight, which
wilt thou thee: and let all that woe
be unto me, which is not in thee.

X.

Give me a walking spirit, and a
diligent soule, that I may easely
to knowe thy will, and when I
knowe it truly, may performe it
faithfully, to the honour and glory
of thy ever blessed Name. Amen.

55 THE

THE FINALL
PRAYERS.

Amen. Haste us mercifully, O Lord, in these our Supplications and Prayers, and dispose the way of thy seruants, toward the attaintment of everlasting salvation; that among all the changes and chances of this mortall life, they may euer bee defensyd by thy most gracious and ready helpe, through Christ our Lord. Amen.

Amen. Almighty Lord and everluing God, vouchsafe, wee beseech thee, to direct, sanctifie, and governe both our hearts and bodies in the waies of thy Lawes, and in the workes of thy Commandements, that through thy most mighty protection, we

L
or Morning Prayer. 83
hese and ever, free may be preser-
ved in body and soule, through our
Lord and Saviour Jesus Christ,
Amen.

THE DOXOLOGY.

Now unto the King Eternall,
the immortall, inuisible, and
only wise God, be honoz and
glorie for euer and euer. Amen

THE END OF THE
MATTINS,

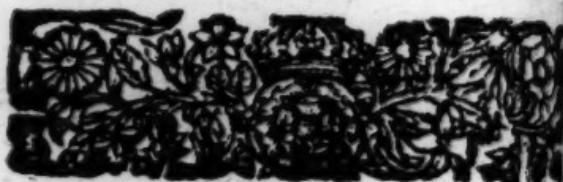
OR
FIRST HOURE OF
PRAYER.

THE

18 - 180093 100 M 2

THE
THIRD HOVRE
OF
PRAYERS,
OR
THE MIDDLE SPACE
BETWENE SVNNE
RISING AND
NOON.

the same day he was willing
and enabled me to make up L.
Johns' money due him
and will set out to see
what has been done.



THE ANCIENT VS
OF PRAYERS AT
MAYOR THE THIRD
MOVRE.

* STEPH.
DVR. de
RE.

THE THIRD HOVRE of
Day is commonly called
by the Italians, * IN
SOLDEN HOVRE ; in
the Decrees of the
Church, Distin-
guish it is termed, THE HOLY HOVRE
Time in a manner made sacred to Chris-
tians, even by the Holy Ghost himself
saith RUPERTVS : as

ACTS 2.

THEY were all with one accord in
one place ; and suddenly there
came a sound from Heaven, and they
were all filled with the Holy Ghost
where at the fifteenth verse by the

words of S.PETER [It is but the Third
hour of the day] it appeareth, that this
ascent of the Holy Ghost was as the
third houre of Prayer, at which time
and godly exercise, the Apostles were then
assembled.

MARK.15.

PILATE said vnto them, What will
you that I doe to the King of the
Jewes? They cryed againe, Crucifie
him, Crucifie him, &c. And it was the
THIRD HOURE. Ver.25.

DAN.6.

And hee kneeled three times a day
before the Lord. The first of which
times (saith S.CYPRIAN and S.HIE-
ROM) hath been alwaies understood to
be the THIRD HOURE of Prayer.

CONST.CLEM.lib.8.cap.34.

Let your prayers bee made at the
THIRD HOURE also; for then it
was when PILATE gaue sentence
vpon our Lord and Saviour to haue
him crucified. MARK.15.

Tet.

TERTUL. de ieiun. cap. 10.

The THIRD, the sixtb, and ninth HOURES, as they are the eminent parts, of the day, to disting and distinguish the publike affaires men; so haue they been accounted most solemn times of Prayer and vaine duties in the Church of God; at this THIRD HOURE were the holy apostles met together at their deuotions, and filled with the power of the Holy Ghost.

S. CYPRIAN de orat. Dom.

In the Exercise of Devotion in Praier, we read, that the THREE CHILDREN, and the Prophet DANIEL, strong in Faith, and victorious in Continuite, obserued the THIRD HOURE the day; a Mysterie no doubt of the Holy and Blessed TRINITY, which was afterwards to be made manifest and a Type of the Holy Ghost's ſpirit at THAT very HOURE.

S. B. 111

S.BASIL.in Reg. Fns. disp.

int. 37.

At the THIRD HOURE of the day, let
us give our selues to holy Supplicati-
on and Prayers, hauing in continuall
membrance, the most glorious Gift
of the Holy Ghost, which was then
bestowed vpon the Apostles of Christ,
as they were deuoutly met together at
their prayers and holy Exercises. And
let vs beseech Almighty God, that we
also may bee made fit to receive the
like blessed Sanctification of the Spi-
rit, to bee our Director and Instructor
in all thinges that we doe.

S.HIERON.ad Evstoch.

Who knoweth not that the THIRD
HOURE is one of those times, which are
devoted to Prayer ?

Idem de obitu PAVLAE.

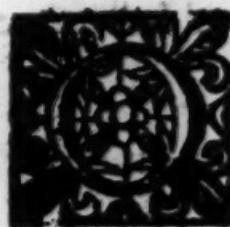
At the THIRD, sixth , and ninth
houres she said her Psalter, and orderly
perfor-

90 Prayers for the
performed her Deuotions.

ISID. de eccl. off. lib. I. c. 19.

For the seruice of the Holy and
diuided TRINITE, are these THE
HOVRES deuoted to Prayer.

P R A Y E R S F O
T H E T H I R D
H O V R E .



Our Father which is in heauen. Hallowe thy Name. Let thy kingdom come. Let thy will be done in us as it is in heauen. Give us this day our daily bread. And forgiue us our trespasses, as we forgiue them that trespass against us. And leade us not into temptation : but deliuer vs from euill. Amen.

O God make speed to saue me.
O Lord make haste to help me.

Glory bee to the Father, and to
the Sonne : and to the holy
Ghost.

As it was in the beginning , is
now, and ever shall bes : world
without end. Amen.

ALLELUIA. Praise the Lord.

THE HYMNE.

Veni Creator

(spire,

Come Holy Ghost ; our soules in-
And lighten with celestiall fire,
Thou the anointing Spirit art,
Hodost thy seuen-fold gifts impart.
By blessed vunction from aboue
comfort, life, and fire of loue ;
nable with perpetuall light
The dulnesse of our blinded sight.
Noint and cheere our soyled face
With the abundance of thy grace.

Keepe

92

Prayers for the
Keep far our foes: giue peace at home,
Where thou art guide, no ill can come.
Teach vs to know the Father Sonne,
And Thee of Both to be but One.
That through the Ages all along,
This may be our endlesse Song,
Praise to thy eternall merit,
Father, Sonne, and holy Spirit.

vament.

THE ANTIPHONA.

Show thy seruant the light of
conuenience, and save me by
mercies sake.

PSAL. 15.

Lord, who shall abide
in thy Tabernacle?
or who shall stand
on thy holy hill?
2 Even he
leadeth an uncorrupt life:
doth the thing that is right,
speaketh the truth from his heart.

5. **5** **H**ee that hath vsed no de-
ceit in his tongue, nor done euill
vnto his neighbour: and hath not
spredd his neighbours.

6. **6** **H**e that setteth not by him-
selfe, but is lowly in his owne
eyes: and maketh much of them
that feare the Lord.

7. **7** **H**e that sweareth vnto his
neighbour, and disappointeth him
in his tyme: though it were to his owne
dissurance.

8. **8** **H**ee that hath not giuen his
bondes vpon vñarie: nor taken re-
ward against the innocent.

9. **9** **W**holo doth these things:
all never fall.

Glory bee to the Father, and to
the Sonne: and to the holy
Ghost.

As it was in the beginning, is
now and cner shall bee: world
without end. Amen.

PSAL. 25.

Vnto thee, O Lord, will I lift up my soule, my enemies have put my soule in thee: O let not beseeching me be confounded: neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not bee ashamed; such as transgresse without cause, shall be put to confusion.

3 Show mee thy wayes, Lord: and teach me thy pathes.

4 Leade me forth in thy wayes, and learne mee: for thou art the God of my salvation, in thee haue I been my hope all the day long.

5 Call to remembrance, Lord, thy tender mercies: and thy loving kindnesse which hath beene of old.

6 Oh remember not the sinnes

offences of my youth: but according to thy mercie thinke thou on me (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach us in the way.

8 Them that be meeke shall he exalt in judgement: and such as are gentle, them shall hee learne his way.

9 All the passes of the Lord are mercy and truth: unto such as keep his Couenant and his testimonies.

10 For thy Names sake, O Lord: bee mercifull unto my sin, though it is great.

11 What man is hee that feareth the Lord: him shall he teach the way that he shall chuse.

12 His soule shall dwell at large, and his seede shall inherit the world.

13 The secret of the Lord is among them that feare him; and he

96 Prayers for the
hee will shew them his
mant.

14 Mine eyes are ever
ing vnto the Lord: for he
pluck my feete out of the net.

15 Turne thee vnto mee,
haue mercy vpon me: for I
desolate and in miserie.

16 The sorowes of my he
are enlarged: O bring thou
out of my troubles.

17 Looke vpon mine ad
tie and miserie; and forgive
all my sinne.

18 Consider mine enim
how many they are: and th
beare a tyrannous hate aga
me.

19 O keepe my soule, and
liver me: let me not be con
ded, for I haue put my trust
thee.

20 Let perfectnesse and
teous dealing waite vpon me
for mine hope hath been
thee.

Third Houre. 97

1 Delivere Israel, O God:
of all his troubles.

Glorie bee to the Father, and to
the Sonne: and to the holy
Ghost.

As it was in the beginning, is
now, and ever shall be: world
without end. Amen.

PSALM 145.

1 O will magnifie thee
O God, my King:
and I will prayse
thy Name for euer
and euer.

2 Euerie day
will I give thankes vnto thee:
and prayse thy Name for euer
and euer.

3 Great is the Lord, and mar-
velous worthy to bee praysed:
there is no end of his greatness.

4 One generation shall praise
thy workes vnto another: and de-
clare thy power.

¶

5 As

98 Prayers for the

5 As for me, I will be full
of thy worship : thy glorie,
praise, and wondrous workes.

6 So that men shall speake
the might of thy marueilous
and I will also tell of thy gra-
nesse.

7 The memoriall of thine ab-
dant kinnesse shall bee shewed
and men shall sing of thy rig-
ouresse.

8 The Lord is gracious
mercifull : long suffering, and
greate godresse.

9 The Lord is loving unto all
uerie man : and his mercy is
all his workes.

10 All thy workes praise
O Lord : and thy Saints
thankes unto thee.

11 They shew the glorie of
Kingdome : and talke of thy
mercy.

12 That thy power, thy glorie
and mightinesse of thy kingdom
might be knowne unto men.

Third Houre. 99.

13 Thy Kingdome is an everlastynge Kingdome: and thy dominacion endureth throughout all A-

14 The Lord upholdeth all such as fall : and liftest up all those that be dōstōne.

15 The eies of all wait upon thee : O Lord : and thou giuest them their meate in due season.

16 Thou openest thine hand : and fillest all things living with lenteousnesse.

17 The Lord is righteous in all his wates : and holy in all his workes.

18 The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19 He will fulfill the desire of them that feare him : he also will heare their crie , and will helpe them.

20 The Lord preseruereth all them that loue him : but scattereth abroad all the vngodly.

200 Prayers for the

21 My mouth shall speake
praise of the Lord: and let all
give thanks vnto his holy Name
for ever and ever.

Glory bee to the Father, and
the Sonne: and to the
Ghost.

As it was in the beginning,
now, and ever shall bee: ^{ever}
Without end, Amen.

THE

Third Houre. 101

THE BENEDICTION.

Blessed be the Lord God of Israel
from everlasting, & world without
end.

THE LESSON.

EPHES.6.

Take vnto you the whole Armour of God, that yee may bee able to resist the euill day, and stand perfect in all things. Stand therefore, and your loynes gird with the truth, hauing on the Breast plate of righteousness, and hauing shoores on your feete, that yae may bee prepared for the Gospell of peace. Aboue all, take to you the shield of faith, wherewith yee may quencht all the fierie darts of the wicked one. Take

V 3

the

102 Prayers for the
the Helmet of Saluation,
the sword of the Spirit, with
the Word of God. And pray
wates with all manner of prayer
and supplication in the spirit:
watch thereunto with instance.

Vers. O Lord heare my prayer.
Resp. And let my cry come unto thee.

THE PRAYERS.

I.



L mightie GOD which as thou
this Houre do instruct, and repre-
nisshe the hearts of thy faithfull ser-
uants, by sending downe vpon
them the Light of thy holy Spi-
rit: Grant me by the same Spi-
rit to have a right iudgement in
all shinges, that I may both per-
ceiue, and know what I ought to

and also haue grace and po-
wer faithfully to fulfill the same:
through the merits of our Lord
Jesus Christ, who was also at this
hour contented to receiuie the
other sentence of death for vs,
and now liueth and reigneth with
thee in the unitie of the same
blessed Spirit, one God world
without end, Amen.

II.

Almightie God, the
fountaine of all
goodnesse, and the
wespring of divine
Graces, who hast
wonderfully regenerate me, be-
ing borne in sinne, by water and
the Holy Ghost in the blessed La-
uer of Baptisme, thereby recei-
ving mee into the number of
thy Children, and making mee
an Heire of everlasting life, in
the Communion of thy gloriouſ
H 4 Saints:

104 Prayers for the, &c.

Saints: strengthen me, I beseeche thee, O Lord, with that blessed Spirit of thine, the Ghost Comforter: and daily increase in mee thy manifold Gifts of Grace, the Spirit of Wisdom and Understanding, the Spirit of Counsell and Ghostly Strength, the Spirit of Knowledge and true Godlinesse, and fulfill me, O Lord, with the spirit of thy Holy Feare, even through him who hath sent downe the Spirit upon his Church, Jesus Christ our Lord. Amen,

The Lords Name be praised, from the rising vp of the Sun, unto the going downe thereof.

THE END OF THE
THIRD HOURS.

THE
SIXTH HOURE
OF
PRAYER,
OR
MID-DAY.



THE ANCIENT
CVSTOME OF
PRAYER
AT THE SIXTH
HOVRE,
OR
NOQNEDAY;

*De orat.
Dom.



*Or many reasons (saith
*CYPRIAN) is the
SIXTH HOVRE of PRAYER
observed by devout Chris-
tians, as being a Time
that hath beeene specially
consecrased and advanced therewith
both in the Old and New Testament.*

PSAL

PSAL.55.18.

And at NOONE-TIME wil I pray, and
that instantly, and hee shall heare my
voice,

MATTH.27.

There they crucified him; and it
was about the SIXTH HOVRE. ^{at} At
which time our Sauiour offered his last
prayers vpon the Altar of his crosse.

ACTS 10.9.

PETER went vp into his house to
pray about the SIXTH HOVRE.

CLEM. Conf. lib.8. cap.34.

Let your Praiers be made also at
the SIXTH HOVRE, for at that time
was our Lord and Sauiour crucifi-
ed vpon the Crosse for vs.

TERTVL. de ieimn. cap.10.

The SIXTH HOVRE hath beene euer

ac-

108 *Vse of Prayer at*
accounted a solemnne time for Deuoti-
on and Praier.

S.CYPRIAN *de orat. Dom.*

Besides, wee obserue the **SIXTH**
HOUR, not onely for that we find holy
men before vs to haue done the like;
both in the *Old Testament*, as DA-
NIEL in his chamber; and in the *New*,
as PETER vpon his house: but also for
that our Lord IESVS CHRIST was at
THIS HOUR exalted vpon the Croſe,
like the Serpent in the wildernes, wher
whosoeuer turneth to him might be
healed.

S.BAS. *in Reg. fuf. disp. Int. 37.*

When we pray at the **SIXTH HOUR**,
we imitate that holy Saint, who said,
And at NOONE-TIME will I call vpon
Thee. There is an Arrow that flieſt
about, and a Deuill that destroyeth in
the **NOON-DAY**; fit it is we ſhould ther
ſeeke, and take heed to bee deliuered
from them,

S.ATEL

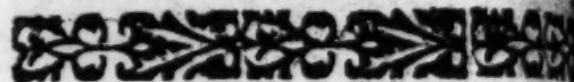
S. ATHANAS. de meditat.

Be instant at Praiers with God, and
worship him that hung vpon the crosse
or thee at the SIXTH HOVRE of the
day.

S. ISID.lib.6.elym cap.vlt.

The Third, the sixth, and the Ninth
HOVRAS, they diuide the day into even
spaces of time, and are therefore allot-
ted to Praier, that whilst we are per-
haps intent vpon other busynesse, and
may forget our duties towards God,
the VERY HOVRE when it comes, may
put vs in mind thereof. And how can
we doe lesse, than THREE times in the
day at least(besides Morning and Eue-
ning, which will invite vs to prayer of
themselues) fall downe and worship
the Blessed TRINITY, Father, Sonne,
and Holy Ghost?

P R A Y E



P R A Y E R S F O
T H E S I X T H
H O V R E.



W^r Father which art in heauen. Hallowe thy Name. Thykingdome come. Thy will be done in earth as it is in Heauen. Give vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespass against us. And leade vs not into temptation : but deliver vs from euill. Ag. Amen.

Vers. O God make speed to saym.
Resp. O Lord make haste to helpm.

Glory bee to the Father and to the Sonne : and to the hol^e Ghost.

Prayers for, &c. I 111

As it was in the beginning, is
now and ever shall be; world
without end. Amen.

ALLELUIA. Praise the Lord.

THE HYMNE.

VV Ho more can erauc
than God for me hath done?
To free a slau
that gane his only Sonne.
Blest be that heur
when he repair'd my losse,
never will
forget my Sauours Crosse.

Whose death revives
my soule; Once was I dead,
But now I'll raise
againe my drooping head.
And singing say,
and saying sing for ever,
Blest be my Lord
that did my soule deluster.

Amen.

THE

THE ANTIPHONA.

The Lord hath redeemed me from
all my sinnes.

PSAL. 103.



Raise the Le
D my soule: an
all that is in
in me, praise h
holy Name.

2 Praise h
Lord, D

soule: and forget not all his b
nefites.

3 Which forgiveth all thy s
and healeth all thine infirmitie

4 Which saueth thy life from
destruction: and crowneth the
with mercy and louing kindnes

5 Which satisfieth thy mouth
with good things: making the
young and lustrie as an Eagle.

6 The Lord executeh right
gouernesse and iudgement: for al
shew

hem that are oppressed with wrong.

7 Hee shewed his wayes vnto soles: his workes vnto the chil-
dren of Israel.

8 The Lord is full of compas-
sion and mercy: long suffering
and of great goodnesse.

9 Hee will not bee alway chiv-
ing: neither keepeth hee his an-
ger for euer.

10 He hath not dealt with vs
after our sinnes: nor rewarded vs
according to our wickednesse.

11 For looke how high the hea-
ven is in comparison of the earth:
so great is his mercy also toward
them that feare him.

12 Looke how wide also the
East is from the West: so farre
 hath he set our sinnes from vs.

13 Yea, like as a father pit-
eth his owne children: euен so is
the Lord mercifull vnto them that
feare him.

14 For hee knoweth wherof
we

114 Prayers for the
we be made : he remembreth
we are but dust.

15 The dayes of man are
as grasse : for hee flourisheth as
floure of the field.

16 For assone as the wind
goeth ouer it, it is gone : and the
place thereof shall know it no
more.

17 But the mercifull goodness
of the Lord endureth for euer and
euer, vpon them that feare him
and his righteousnesse vpon the
drens childdren.

18 Euen vpon such as keep
his Covenant : and thinkie how
his Commandements to do
them.

19 The Lord hath prepared
Seats in heauen : and his King
dome ruleth ouer all.

20 O praise the Lord ye an-
gels of his , yee that excel in
strength : yee that fulfill his Com-
mandements, and hearken unto
the voice of his words.

Sixth Houre.

115

21 O praise the Lord, all
his hosts: yee servants of his
that doe his pleasure.

22 Ospeake good of the Lord,
all yee works of his, in all places
of his dominion: prayse thou the
Lord, O my soule.

Glorie bee to the Father, and to
the Sonne: and to the holy
Ghost.

As it was in the beginning, is
now, and ever shall be: world
without end. Amen.

PSAL. 116.

1 Am swel pleased: that
the Lord hath heard
the voyce of my pra-
yer.

2 That hee hath
inclined his eare vnto me: there-
fore will I call vpon him as long
as I live.

3 The snares of death compas-
sed.

116 Prayers for the
sed me round about: & the paines
of hell gate hold vpon me.

4 I shall find trouble and
vinesse, and I shall call vpon
Name of the Lord: O Lord,
beseech thee, deliver my soule.

5 Gracious is the Lord and
righteous: yea, our God is mercifull:

6 The Lord preserueth his
people: I was in miserie, and he
ped me.

7 Turne againe then unto
rest, O my soule: for the Lord
hath rewarded thee.

8 And why? Thou hast deli-
red my soule from death: my
eyes from teares, and my feet
from falling.

9 I will walk before the Lord
in the Land of the living.

10 I believed, and therefore
will I speak, but I was sore trou-
bled: I said in my hasse, All men
are lyars.

11 What reward shall I give

unto the Lord: for all the bener
is that he hath done vnto me?
12 I will receive the cup of
victorie: and call vpon the name
of the Lo:d.

13 I will pay my bowes now
in the presence of all his people:
I ought deare in the sight of the
Lord is the death of his Saints.

14 Behold (O Lord) how that
am thy servant: I am thy ser-
vant, and the sonne of thine hand-
maid, then hast broken my bonds
asunder.

15 I will offer vnto thee the
sacrifice of thanksgiving: and
will call vpon the Name of the
Lord.

16 I will pay my bowes vnto
the Lord in the sight of all his peo-
ple: in the Courts of the Lords
house, even in the middest of thee,
O Hierusalem. Praise the Lord.

Glory bee to the Father and to
the Sonne: and to the holy
Ghost.

118 Prayers for the

As it was in the beginning,
now and ever shall be : but
Without end. Amen.

PSAL. 117.

Prayse the Lord
all yee heathen
prayse him, all yee
Nations.

2 For his mercifull kindnes
ever more and more toward us
and the trussh of the Lord
rest for ever. Prayse the Lord.

Glory be to the Father, and
the Sonne : and to the
Ghost.

As it was in the beginning,
now, and ever shall bee : but
Without end. Amen.

THE BENEDICTION.

Blessed is he whose unrighteouſ-
neſſe is forgiuen, and whose ſin
is conuered.

THE LESSON.

PHIL.2.

Let the same mind bee in you, that was in Christ Iesus, who when hee was in the ſhape of God, yet made himſelfe of no reputation, but humbled himſelfe, and became obedient to the death, even to the death of the Crosse. Wherefore God hath also exalted him on high, and giuen him a Name which is aboue all Names, that at the NAME OF Iesuſ euerie knee ſhould bow, both of

120 Prayers for the
of things in heauen, and things
earth, and things vnder the earth,
and that all tongues shoulde
fesse, that Jesus Christ is
Lord, unto the prayse of Our
Father.

Vers. I will make my prayse
thee, O Lord.

Resp. In an acceptable time.

THE PRAYERS.

I.

Save me, O Beloved Saviour of the
whole world, who by thy
Cross and preciuous blood, hast
deemed me: beseech thee, O God of my
saluation.


 Lord Iesus Christ,
 the blessed Sonne of
 God, who hast suf-
 fered death for me
 vpon the Crosse,
 that I might thereby bee brought
 into eternall life: haue mercie
 on mee, I beseech thee, both now
 and at the houre of death: and
 sent unto mee thy humble ser-
 vant, with all other god people
 that haue this thy blessed Passion
 in devout remembrance, a prospe-
 cious and godly life in this present
 world, and through thy Grace
 eternall glorie in the World to
 come, where, with the Father and
 the Holy Ghost, thou liuest and
 reignest ever one God World
 without end, Amen.

I

The

322 Prayers for the, &c.

The Lord's Name be prays'd,
the rising up of the Sun,
the going downe therer.

THE END OF THE
SIXTH HOURE.

THE ANCIENT
THE NINTH HOVRE

OF
PRAYER,
OR
MID-SPACE BETWEE
TWEEN NOONE
AND SVNSET.



THE ANCIENT VSE OF PRAYERS AT THE NINTH HOVRE.

Hat the NINTH Hovre
also hath euer been
chosen and a Solemn
time for Deuout Prayer,
these places of the
boly Scripture, and the old Fathers,
give sufficient Testimoniie.

ACTS.3.

PETER and Iohn went vp into the
Temple at the NINTH HOVRE of Prayer, [or] at THAT HOVRE of Prayer
which is called the NINTH HOVRE.

Act

ACTS 10.2.

CORNELIUS was a devout man, and that scared God with all his work, who gaue much Almes to the people, and prayed to God continual-ly. He saw in a manifest Vision, and it was at the NINTH HOURE of the day, an Angel of God comming vnto him, who said; CORNELIUS, thy Prayers and thine Alms are come vp for a me-moriall before God.

MAT.27.50.

And at the NINTH HOURE, IESVS cryed with a loud voice, and yeelded vp the Ghost.

CLEM. CONST. lib. 8. cap. 34.

WE obserue also the NINTH HOURE of Prayer, for that at this time the Sunne was darkned, and the earth shaken with horror, as being not able to suffer, or to looke upon those bitter cruelties of the

33 Lewes,

226 *Vse of Prayer at
Iewes, wherewith the God of Heaven
and Earth was despighted.*

S.CYPR.de orat.Dom.

Our Lord and Sauiour was entyd
vpon his Crosse at the sixt Houre
the day , and there being tormented
three long houres together , at the
NINTH HOVRE hee made perfect on
Redemp^tion, and yeelded vp his owne
life, to saue ours. So mysterious were
these Times of praier, which holy men
of old had chosen for the exercasing
their pietie.

S.BASIL.in reg.Int.37.

The Apostles themselves haue
taught vs how fit and needfull our
prayers are at the NINTH HOVRE of
the day ; an Houre which PETER and
JOHN obserued, where n to goe vpon
the very Temple and pray : it being a
sacred memoriall also of that time
when our Lord Iesvs was put to death,
that he might keep vs from death.

S.HILL

S.HIER in DAN.6.

The Church hath euer beeene accustomed, to interpret one of the Prophets Times of Prayer, to bee the NINTH HOURE, and to obserue it accordingly.

RAB MARY. L2. de Lust. cl. cap. 6.

The NINTH HOURE of the day is therefore accounted a solemne and a sacred time among vs, that remembred how Christ at THIS HOURE commended vp his Spirit into the hands of his Father, we also with devout Prayers and Supplications might yeeld vp vnto him both our soules and bodies as a living sacrifice, &c.

Rvp.lib. 1.de Dix off. cap. 5.

At THIS HOURE did the Sacrament
of the Church flow from the side of
our Sauiour ; the Blood whereby we
are redeemed ; and the Water where-
with wee are regenerate : IESVS yel-
ded vp the ghost ; the Thiefe was ad-
mitted into Paradise ; the Labourer
sent into the Vineyard, and forgi-
venesse of sinnes promised to them that
repent and come vnto Christ, even at
the LAST HOURE of the day. Pray we
therefore with all Supplication, &c.

P R A Y.



P R A Y E R S F O R
T H E N I N T H
H O V R E.

QUERENT. O Father which art in heauen. Hallowed bee thy Name. Thykingdome come. Thy will be done in earth as it is in Heauen. Give vs this day our daily bread. And forgive vs our trespasses, as we forgive them that trespass against vs. And leade vs not into temptation: but deliver vs from euill. Amen.

Ver. O God make speed to save me.
Rep. O Lord make haste to help me.

Glory bee to the father and to the Sonne: and to the holy Ghost.

130 Prayers for the

As it was in the beginning, is
now and ever shall bee: word
without end. Amen.

ALLELVIA. Praise the Lord.

THE HYMNE.

O Thou God Almighty,
Father of all mercy,
Fountaine of all pitie,
Grant we beseech thee,
Of thy great clemency,
On vs to haue mercy,
Now and at the houre of death.

AMEN.

THE

OF THE HOLY TRINITY AND OF THE
BLESSED VIRGIN MARY.

THE

THE ANTIPHONA.

¶ And now Lord, what is my
hope? Truly my hope is euē
in thee.

PSAL. 34.

1 Will alway give
thankes vnto the
Lord: his prayse
hall euer be in my
mouth.

2 My soule shall
make her boast of the Lord: the
humble shal heare thereof, and be
glad.

3 O prayse the Lord with me:
and let vs magnifie his Name
together:

4 I sought the Lord, and hee
heard me: yea, hee deliuered mee
out of all my feare.

5 They had an eye vnto him,
and were sightned: and their fa-
ces were shamed.

6 Loe,

6 Loe, the poore cryesth, and the
Lord heareth him: yea, and saue
him out of all his troubles.

7 The Angell of the Lord tan
eth round about them that feare
him: and delivereþ them.

8 O taste and see how gracious
the Lord is: blessed is the man
that trusteth in him.

9 O feare the Lord, yee that be
his Saints: for they that feare
him lacke nothing.

10 The Lyons doe lacke, and
suffer hunger: but they which sit
the Lord, shall want no manner
of thing that is good.

11 Come yee children, and
hearken unto mee: I will traþ
you the feare of the Lord.

12 What man is hee that lab
eth to live, and would faine
good dayes: keepe thy tongue from
euill, and thy lips that they speake
no guile.

13 Eschew euill, and do good
seeke peace, and ensue it.

14 The eyes of the Lord are
upon the righteous : and his ears
are open unto their prayers.

15 The countenance of the
Lord is against them that doe e-
vil: to root out the remembrance
of them from the earth.

16 The righteous cry, and the
Lord heareth them : and deliv-
ereth them out of all their trou-
bles.

17 The Lord is nigh unto them
that are of a contrite heart : and
will save such as be of an humble
spirit.

18 Great are the troubles of
the righteous : but the Lord deli-
vereth him out of all.

19 He keepeth all his bones :
so that not one of them is broken.

20 But misfortune shall slay
the ungodly : and they that hate
the righteous shall be desolate.

21 The Lord delivereth the
soules of his servants : and all
they that put their trust in him,
shall

134 - Prayers for the
shall not bee destitute.

Glory bee to the Father, and
the Sonne : and to the ho
Ghost.

As it was in the beginnynge, is
now, and euer shall bee : wch
without end, Amen.

PSAL 46.

 God is our hope an
strength : a very
present helpe in
trouble.

 2 Therefore wil
wee not fear
though the earth bee moued : an
though the hills bee carried into
the midst of the Sea.

3 Though the waters thereof
rage, and swell : and though the
mountaines shake at the tempest
of the same.

4 The riuers of the floods ther
of shall make glad the Citie of
God;

5 God: the holy place of the Tabernacle of the most Highest.

5 God is in the middest of her, therefore shall shee not bee remoⁿte: God shall helpe her, and that right early.

6 The Heathen make much a^strore, and the Kingdonies are mownd; but God hath shewed his voice, and the earth shall melt away.

7 The Lord of holles is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction hee hath brought vpon the earth.

9 He maketh warres to cease in all the World: he breaketh the spear, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Bee still then, and know that I am God: I will bee exalted among the Heathen, and I will

136 Prayers for the
world to be exalted in the earth.

11 The Lord of hosts is with
us: the God of Jacob is our refuge.

Cheape bee to the Father, and to
the Sonne: and to the holy Ghost.

As it was in the beginning, is
now and ever shall be: world
without end. Amen.

PSAL. 54.

Save me, O God,
for thy Name's sake: & avenge me
in thy strength:
2 Hear my prayer, O God:
and hearken unto the words of
my mouth.

3 For strangers are risen up
against me: and tyrants (which
have not God before their eyes)
seeke after my soule.

4 Behold, God is my helper:
Hee will

the Lord is with them that up-
hold my soule.

5 He shall reward euill vnto
mine enemies: destroy thou them
vith thy truth.

6 An offering of a free heart
will I give thee: and prapse thy
Name (O Lord) because it is so
comfortable.

7 For hee hath deliuered mee
out of all my trouble: and mine
eye hath seene his desire vpon
mine enemies.

Glory be to the Father, and to
the Sonne: and to the holy
Ghost.

As it was in the beginning, is
now, and ever shall be: world
Without end. Amen,

THE

THE BENEDICTION.

Blessed are the mercifull, for they
shall obtaine mercie.

THE LESSON.

EPHES.5. ROM.12.

Be vee followers of
God as deare chil-
dren : and walk
in loue, even as
Christ loued vs,
and gaue hymselfe for vs an ob-
ering , and a sacrifice of a sweet
saour vnto God. Offer vp your
bodies as a living sacrifice, both
ano acceptable vnto God, which
is your reasonable seruice of
God. And fashion not your selues
like vnto this World.

Ver.

Vers. The Lord is louing vnto one
rie man.

Resp. And his mercy is ouer all his
workes.

THE PRAYERS.

I.

Ecuse me, O Lord,
and remeber
now that houre,
in which thou did-
dest once com-
mend thy blessed
Spitit into the hands of thy hea-
venly Father: when with a torne
Body, and a broken Heart thou
dost hew forth the bowels of
thy mercie, & die for vs. I beseech
thee, O Thou Brightnesse and Im-
age of God, so to assit me by
this thy most precious death, that
being dead vnto the World, I
may

140 Prayers for the
may live onely vnto thre : and at
the last houre of my departing
from this mortall life , I may
commend my soule into thy
hands , and thou mayest receive
me into life immortall , thereto
reigne with Thee for ever and
ever . Amen .

17.



Unto thy God , who
of thy tender loue
towards man , hast
sent our Saviour
Christ to suffer
death vpon the
Crosse for vs , that all mankind
should follow the example of his
great humilitie ; mercifully grant
that we , who haue this his most
precious Death and Passion in
continuall remembrance , may
both follow the example of his pa-
tience , and be made partakers of
his

Ninth Houre. 141

his glorie, through the same Ies
sun Christ our Lord. Amen.

The Lords Name be praised.

THE END OF THE
NINTH HOURE.

Сибирь
Сибирь
Сибирь

Сибирь
Сибирь

Сибирь
Сибирь

RIDGEFIELD

MISSIONARY
CHURCH
DEVOTED
TO THE

PRAYERS
AT
THE VESPERS,
OR
TIME OF EVEN-
SONG.

THE ANCIENT
VSE OF EVENING
PRAYER.



THE MORNING began, the
THREE MOVES con-
nued, and the KYENING
ends our day. Neither is
anye worke we take in
band like to prosper, un-
lesse it be begun, continued, and ended in
Him, who must preuent vs with his gra-
cious fauour, and furiber vs with his con-
tinuall helpe.

In which regard, the verie Heathens,
who knew not how to serue God aright,
yet thus much they knew, that in the
MORNING and the * EVENING there
was a seruice to bee giuen him, and they
acknowledged it every mans duty to per-
forme the same.

* Plat. 10.
de legib.

Euening Prayer. 145

besides, in the * Old Law, the EVE- * Exo.12.6.
NING was a speciall time appointed by Num.28.4
himselfe for the offering up of so-
Sacrifice : and in the * New, * Mat.26.
christ chose it for the institution of his 20.
blessed Supper ; a Time also wherin his
mystred * Body was taken downe from * Mat.27.
the Crosse, and laid up in the Graue. 57.
which being all the sacred mysteries of

our Christian Religion, and the * Time it * ISID.
the most naturally invitinge, and admo- Etym.lib.6.
rising us to Contemplation and Prayer ;
wch must they bee either indeavout, or
somewhat worse, that will not duly ob-
serue THIS Hovre of Gods seruice. The
Testimonies and Examples of Holy men
are before.

GEN.24.63.

And ISAAC went out to meditate
and to pray, in the EVENING.

EXOD.12.6.

And the whole multitude of the
people shall offer it in sacrifice at
the EVENING.

B

NUMB.

146 The Ancient use of

NUMB. 28 2. & 4.

My Sacrifices yee shall observe
offer to me in their due season : in the
EVENING ye shall offer, &c.

PSAL. 55.18.

In the EVENING will I pray, and he
shall heare my voice.

PSAL. 65.8.

Who makest the outgoings of the
morning, and EVENING to praise
thee.

PSAL. 14.1,2.

Let my praier bee set forth in thy
sight as the Incense : and let the lifting
vp of my hands be as an EVENING SA-
CRIFICE.

MAT. 26.20.

In the EVENING he sate downe with
the Twelue. And whilest they were at
Supper, Jesus tooke Bread and blessed
it, &c.

Evening Prayer. 147

MARK. 13.35.

Watch yee therefore, for yee know
not when the Lord of the house will
come, whether in the EVENING, or at
midnight, &c.

CLEM. CONST. LIB. 8. CAP. 34.

Et your devout Prayers bee made
also in the EVENING with thank-
giving vnto God, who hath giuen you
THE NIGHT, wherein to rest from your
daily labours.

CONCIL. LAODIC. CAN. 18.

And sic it is, the same order of Pray-
er should be obserued in the VESPERS,
or the EVEN-SONG of the Church.

S. BASIL. ORAT. IN S. IVLIT.

When thou lookest vpon the Hea-
vens, and beholdest the beautie of the
Starres, adore Him that in his wise-
dom made them all for thee. When

248 *Ancient use, &c.*

the day is ended, and THE NIGHT procheth on, fall downe and worship Him, who made both the day and the NIGHT, to giue thee joy and rest,

S.AMBROS.lib.3.ep.II.

I began to thinke vpon that Verſe which we had vsed a little before in our EVEN-SONG.

S.HIBROM ad Eustoch.

The EVENING is a commone vsuall Time of Praier with all men.

ISID.cap.20.de Eccl.off.I.I.

In honour and memorie of the great Mysterie, which at THIS TIME haue bin performed for vs, do we present our selues with the Sacrifice of Prayers and thanksgiving, before the presence of Almighty God.

PRAY.

P R A Y E R S F O R
T H E E V E-
N I N G .

Wr Father which art in heauen. Hallowed bee thy Name. Thy kingdome come. Thy will be done in earth as it is in Heauen. Give vs this day our daily bread. And forgive vs our trespasses, as we forgive them that trespass against vs. And leade vs not into temptation: but deliver vs from euill. Amen.

Vers. O God make speed to save me.
Resp. O Lord make haste to help me.

Glorie bee to the Father and to the Sonne: and to the holy Ghost.

150 Prayers for the
It was in the beginnynge, is
now and euer shall bee: world
Without end. Amen.

ALLELUIA. Praise the Lord,

THE HYMNE.

Saluator mundi Domini.

Blessed Sauiour, Lord of all,
Vouchsafe to hear vs when we call
And now to those propitious be,
That in Praier bow to Thee,
Still to be kept from miserie.

Great Ruler of the Day and Night,
On our darknesse cast thy Light:
And let thy Passion pardon win
For what we haue offended in
Thought, or word, or deed of sin.

And as thy Mercy wipes away
What we haue done amiss to day:
So now the night returnes againe,
Our Bodies & our Soules refraine,
From being soylde with sinfull staine.
Let

Let not dull sleepe oppresse our eies,
Nor vs the enemy surprise : (fright,
Nor fearfull dreames our minds af-
While the blacknes of the Night,
Holds from vs the chearfull Light.

To Thee who doest by Rest renue
Our wasted strength, we humbly sue,
That when we shal vnclose our eies,
Pure and chaste we may arise,
And make our Morning Sacrifice.

Honour, Lord, to thee be done,
O Thou Blessed Virgins Sonne,
With the Father, and the Spirit,
As is thine eternall merit,
Euer and cuer to inherit.

Amen.

THE ANTRIPHONA.

He hath made the outgoings
of the Morning and Evening
to praise him,

PSAL. III.



will give thanks
unto the Lord with
my whole heart,
secretly among the
Faithfull, and in the
Congregation.

2 The workes of the Lord are
great: sought out of all them that
haue pleasure therein.

3 His worke is worthy to bee
praised, and had in honour: and
his righteousness endureth for
ever.

4 The mercifull and gracious
Lord hath so done his marue-
lous workes: that they ought to
be

it had in remembrance.

5. Hee hath given meate unto
them that feare him : he shall euer
be mindfull of his Covenant.

6. Hee hath shewed his people
the power of his workes : that he
may give them the heritage of
the Heathen.

7. The workes of his hands are
Truth and Judgement : all his
Commandements are true.

8. They stand fast for euer and
ever : and are done in truth and
righte.

9. Hee sent redemption unto
his people : hee hath commanded
his Covenant for euer, holly and
everlastynge is his Name.

10. The feare of the Lord is the
beginning of wisdom : a good
understanding haue all they that
do therafter, the prayse of it en-
dureth for euer.

Glorie bes to the Father, and to
the Sonne : and to the holy
Ghost.

Is it was in the beginning, is
now, and ever shall bee : world
without end, Amen.

PSAL. III. 2.

Blessed is the man
that feareth the
Lord: he hath great
delight in his com-
mandements.

2. His seed shall
be mightie upon earth: the gene-
ration of the faithfull shall be bles-
sed.

3. Riches and plenteousnesse
shall bee in his house: and his
righteousnesse endureth for ever.

4. Unto the godly there ariseth
light in the darkenesse: he is
mercifull, loving and righteous.

5. A good man is mercifull, and
lendeth: and will guide his ways
with discretion.

6. For he shall never bee no-
ticed: and the righteous shall be
had

had in an everlastinge rememb
rance.

7 Hee will not bee affraid for
any euill tidings: for his heart
standeth fast, and beleeveth in the
Lord.

8 His heart is established and
will not shrinke: vntill he see his
desire vpon his enemies.

9 Hee hath dispersed abroad,
and giuen to the poore: and his
righteousnesse remaineth for e-
uer, his horne shall bee exalted
with honour.

10 The vngodly shall see it, and
it shall grieue him: he shall gnash
with his teeth, & consume away,
the desire of the vngodly shall pe-
tish.

Glory be to the Father, and to
the Sonne: and to the holy
Ghost.

As it was in the beginning, is
now, and euer shall be: world
without end. Amen.

PSAL.

PSAL. 141.

Hear, O Lord, I call upon thee, hasten thee unto mee: and consider my voice when I crye unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands bee an evening sacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lips.

4 O let not mine heart be inclined to any euill thing: let me not bee occupied in vngodly workeas with the men that worke wickednesse; lest I eate of such things as please them.

5 Let the righteous rather smite mee friendly: and reprove me.

6 But let not their precious balmes

balmes breake vntine head: yea, I
will pray yet against their wic-
kednesse.

7 Let their Judges bee over-
thowone in stony places : that
they may heare my words , for
they are stoneye.

8 Our bones lie scattered be-
fore the pit : like as when one
breaketh and heweth wood vpon
the earth.

9 But mine eyes looke vnto
thee, O Lord God : in thee is my
trust, O cast not out my soule:

10 Keep me from þ snare which
they have laid for mee : and from
the traps of the wicked dovers.

11 Let the vngodly fall into
their owne nets together : and let
me ever escape them,

Gloss bee to the Father , and to
the Sonne : and to the holy
Ghost.

As it was in the beginning, is
now and ever shall be : world
without end. Amen.

THE

158 Prayers for the

THE BENEDICTION.

Blessed are the pure in heart; for they shall see God.

THE LESSON.

M A R K . I 3 .



Ake heed, watch and pray: for yee know not when the tyme is. For the Sonne of Man is as one taking a farre iorney, who left his house, and gaue authoritie to his seruants, and to euerie man his woorke, and com manded the Porter to watch. Watch yee therefore, for ye know not when the Master of the house will come, at Euen, or at Mid night, or at the Cocke crowing, or in the Morning: lest if hee come suddenly, hee finde you sleeping.

And

that I say vnto you, I say
vnto all, Matth.* At that time Matth. 11.
Jesus said: Come vnto mee all
ye that are laboured, and sore tra-
galled, and I will give you Rest.
Take my yoke vpon you, (my
yoke is easie, and my burden
light,) and learne of me, for I am
meke and lowly in heart, and yee
shall find rest vnto your soules.

THE
MAGNIFICAT
OF THE BLES-
SED VIRGIN
MARIE.

My soule doth mag-
nifie the Lord: and
my spirit hath re-
joyced in God my
Saviour.

For he hath re-
garded the lowlinesse of his hand-
maiden.

Fo3

160 Prayers for the

For behold from henceforth:
all generations shall call me bles-
sed.

For hee that is mightie hath
magnified mee: and holy is his
Name.

And his mercy is on them that
feare him: thowout all genera-
tions.

He hath shewed strength with
his arme: hee hath scattered the
proud in the imagination of their
hearts.

Hee hath put downe the mighty
from their seate: and hath ex-
alted the humble and meeke.

Hee hath filled the hungry with
good things: and the rich hee hath
sent empty away.

Hee remembraunce his mercie
hath holpen his servant Israel:
as hee promised to our forefa-
thers, Abraham, and his seed for
ever.

Glorie be to the Father, and to
the

Evening. 161

the Sonne, and to the holy Ghost,
as it was in the beginning, is
now and ever shall bee. World
without end. Amen.

THE PRAYERS.

I.

God from whom all holy desires, all good counsels, and all just workes do proceed, give unto thy seruants that peace which y^e world cannot give that both our hearts may bee set to obey thy commandements, and also that by thee we being delivered from the feare of our enemies, may passe our time in rest and quietnes, through the merits of Iesus Christ our Saviour.
Amen,

21.

II.

Almightie God, Fountaine of all wisedome, which knowest our necessities before we ask, and our ignorance in asking, we beseech thee to haue compassion vpon our infirmities, and those things which for our unwariness wee dare not, and for our blindness we cannot aske, but safe to giue vs for the worships of thy Sonne Iesus Christ our Lord. Amen,

III.



Lord our heavenly Father, Almighty and everlving God, by whose prouidence both the day and the night are gouerned vouchsafe, we beseech thee, as thou hast

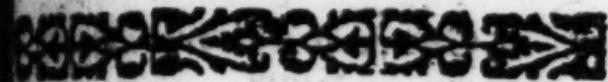
all this day preserued vs by thy
gracie, so still this night to sha-
re wth vs vnder thy blessed wings
in thy most mightie protection,
and to couer vs with thy heauen-
ly marie, that neither the Prin-
ciples of dackenesse may haue anie
ower ouer vs, nor the woorkes of
dackenesse overwhelme vs, but
wee being armed with thy
gracie, may bee preserued from
all ouerfities which may hurt tho-
us, & from all wicked thoughts
which may assault and defile the
soul, through Jesus Christ our
Lord, Amen,

O Thou

O Thou that art the Light
eternal, and the Donne of
Righteousnes, evermore aridg,
and never going downe, giving
life, and fad, and gladnesse unto
all things: mercifull boughslah
to shyne upon mee, and cast thy
blessed beames vpon the darke
nesse of my vnderstanding, and
the blacke mils of my sins and
errors, for thy onely merits, who
art alone my Saviour Iesu
Christ our Lord. Amen.

The Lords Name is praised from
the rising vp of the Sunne, unto
the going downe thereof.

THE END OF THE
PRAYERS AT
EVENING.



THE
COMPLINE,
OR
FINAL PRAYERS
TO BE SAID BE-

FORE BED.

TIME,

PSAL. 131.4.

Will not suffer mine eies to SLEEP,
nor mine eie lids to SLYMBR, nor
the temples of my head to take any
rest; vntill I find out a place for the
habitation of the Lord.

S.CHRYS.

S. Chrysostom. de orando
Deum.

Tell me, with what confidence canst thou lie downe to SLEEP, and passe away the black darknes of the NIGHT? With what fearful and ougly dreames shall thy soule (thinkest thou) be troubled, vntesse thou shalt first arm thy selfe against such delusions and feares, by strong and devout prayers? Let the wicked Spirits find thee without such a guard, and presently thou becomest a prey vnto them: Let them but spie thee at thy Prayers, and presently like frightened THEESSES they runne away.

THE

THE PRAYERS.

THE ANTIPHONA.

God bee mercifull vnto vs, and
blesse vs, & shew vs the light of
his countenance, and be merciful
vnto vs,

PSAL. 91.

To be said at this time, according
to the direction of Saint BASIL,
in reg.

No so dwelleth vnder
the defence of
the most High: shall
abide vnder the sha-
dow of the Almigh-
tie.

2 I will say vnto the Lord,
Thou art my hope, and my strong-
hold: my God, in him will I
trust.

3 For he shill deliver thee from
the

168 The Compline.

the snare of the hunter : and from
the notsome Pestilence.

4 Hee shall defend thee vnder
his wings, and thou shalt be safe
vnder his feathers : his faith-
fulnesse and truth shall bee thy
shield and buckler.

5 Thou shalt not bee afraid of
any terror by night : nor for the
arrow that flyeth by day.

6 For the Pestilence that inhab-
keth in the darknesse : nor for the
sicknes that destroyeth in the
morne-day.

Glory be to the Father , and to
the Sonne : and to the holy
Ghost.

As it was in the beginning, is
now, and euer shall be : world
Without end. Amen.

THE

THE LESSON.

1.PETER.

BE sober and watchful because your adversary the Devil goeth about like a roaring Lion, seeking whom he may devoure. And the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the Elements shall melt with fervent heat. Seeing then that all these things shall be dissolved, what manner of persons ought we to bee in all holy conversation and godly

L THE

170 The Compline

THE SONG OF
SIMEON,

CALLED

NUNC DIMITIS.



Day by day let thy servant draw in
peace: according to thy word.

For mine eyes
have seen: thy salvation.

Which thou hast prepared; by
the face of all people.

Be it bee a Light to lighten the
Gentiles: and to be the Glory of
thy people Israel.

Glorie bee to the Father, and to
the Sonne: and to the holy
Ghost.

As it was in the beginning, is
now, and ever shall be: world
Without end. Amen.

THE

THE C R E E D.

I believe in GOD the Father Al-mightie, Maker of Heaven and Earth. And in Jesus Christ his only son our Lord, whom was conceived by the holy Ghost, born of the Virgin Marye, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he arose againe from the dead, he ascended into heaven, and sitteth on the right hand of God the Father almighty: from thence he shall come to judge both the quick and the dead. I believe in the Holy Ghost, in holy Catholick Church, in Communion of Saints, the Remisenesse of Saines, the resurrection of the body, and the life everlasting. Amen,

THE PRAYERS.

V. Lord have mercy upon us.
R. Christ have mercy upon us.
V. Lord have mercy upon us.



Our Father which art
in heauen. Hallowe
bee thy Name. Thy
kingdome come. Thy
will be done in earth
as it is in Heauen. Give us this
day our daily bread. And forgiue
us our trespasses, as we forgiue
them that trespass against us.
And leade us not into temptati
on: but deliuer us from evill.
Amen.

The Day is thine, and the Night
is thine: Thou art worthy, O
Lord, to receive honour, and power,
and worship for evermore.

John the 10th S^t 1611
Answere to the 1.

Amerciful Lord, who
of thine abundant
goodnesse towards
vs, hast made the
day to travaille in,
and ordained the
night wherein to take our rest:
grant vs such best of body, that
we may continually haue a wa-
king soule, to watch for the time
when our Lord shall appeare to
deliver vs from this mortall
life. Let no vaine or wandering
fancie trouble vs: let our ghost-
ly enemies haue no power o-
ver vs, but let our mindes bee
set wholly vpon thy presence,
troule, and feare, and rest in
thee alone: that being refresh-
ed with a moderate and sober
sleepe, we may rise vp againe
with chearefull strength and glad-
nesse,

L 3

174 The Compline.
nesse, to serue thee in all god
workeres, through Jesus Christ our
Lord. Amen.

I.

Lighten our darknesse,
wee beseech thee (O
Lord) and by thy great
mercy defend vs from
all perills and dangers of this
night, for the loue of thy only
Son our Saviour Jesus Christ.
Amen.

THE BENEDICTION.

God the Father blesse me: God
the Son defend me: God the ho-
ly Ghost preserve me now and
for ever, Amen.

P R A Y-

PRAYERS AT
BED-TIME,

TO BEE COMMITTED
UNTO PERFECT
MEMORIE.

*An Admonition before we goe
to sleepe.*

Permit not sluggish sleepe
to close your waking eye,
Till that with iudgement deepe,
your daily deeds you trye.
He that his sins in conscience keepes,
when he to quiet goes
More desperate is than he that sleepes
amidst his mortall foes.

WHEN

Prayers at
WHEN WEE ENTER
INTO OVR BED.

In the Name of our Lord Jesus Christ (who was crucified upon his Crosse, and laid into his grane for me,) I lay me downe to rest; blesse me, keep me, and saue me; raise me vp againe, and bring me last to life eternall. Amen.

**AS WE LIE DOWNE
TO SLEEPE.**

At Night lie downe,
A prepare to haue
Thy sleepe thy death,
thy bed thy grane:
Awake, arise,
thinke that thou haft
Thy life but lent,
thy breath a blast.

I.

Iwill lay me downe in peace, and
take my rest, for it is then Lord
only that maketh us dwell in
saftey.

I I.

H~~I~~as mercy vpon me, O Lord,
now, and at the houre of death.

I I I.

P~~re~~serve me whyle I am wak~~ing~~,
And defend me when I am sleep-
ping, that my soule may continually
watch for thee, and both body and
soul may rest in thy peace for ever.
Amen, Amen, Amen,

THE END OF THE
LAST HOVRE AT
NIGHT.

1

• 600 •

1

Q. An 41000 years with
about 27000000 in one month

7

१०८ विजय राजकीय संस्कृत एवं विजय
राजकीय संस्कृत एवं विजय

THE END OF THE

2023 RELEASE UNDER E.O. 14176

• 13018

112

THE
SEVEN
PENITENTIALL
PSALMES,
WITH
THE LETANIE
AND
SVFFRAGES.

СИТ
ПОДЪІ
ДІАЛІТІ
заніж
від'їх
заніж

THE SEVEN
PENITENTIALL
PSALMES,

Observed in times of Penance, Fasting, Affliction, or Trouble; or at any other time, as private Devotion shall move vs.

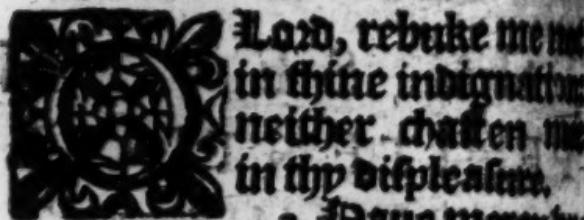
THE ANTIHONA:

R Member not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sinneries: spare us good Lord, spare thy people, whom thou hast accounted worthy thy most precious blood, and be not angry with us.

PSALM

PSAL. 6.

Domine ne in furore.



Lord, rebuke me
in thine indignation:
neither chasten me
in thy displeasure.

2. Have mercy upon me, O Lord, for I am weak:
O Lord heale me, for my bones
are vexed.

3. My soule is also sore trou-
bled: but Lord, how long wilt
thou punish me?

4. Turne thee, O Lord, and do
ther my soule: O save me for thy
mercy sake.

5. For in death no man re-
membreth thee: and who will give
thee thankes in the pit?

6. I am wearete of my groan-
ing, every night wash I my
bed, and water my couch with
my feares.

7. My beauty is gone for very
trou-

Psalmes. folio 183.
mble; and I wone away, because
of all mine enemies.

8 Away from me, all ye that
woulde banishe: for the Lord hath
harn the voice of my weeping.

9 The Lord hath heard my pe-
nance: the Lord will resue me my
power.

10 All mine enemies shall bee
confounded and sore vexed: they
shall be turned backe, and put to
shame suddenly.

Glory bee to the Father, and to
the Sonne: and to the holy
Ghost.

As it was in the begining, is
now, and euer shall bee: world
without end. Amen.

PSALM.

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sheweth you wherof of the old
testament

PSAUL 32.

in which he saith in quarr 8
of his book of psalmes

Blessed quoniam

qui in dñe oratione occulit.

Blessed is he whose
righteousnesse is shewn: and whose sinnes
is covered.

2 Blessed is the man
whom the Lord imputeth not
and in whose spirit there is no
guile.

3 For while I held my tongue:
my bones consumed away
through my daily complaining.

4 For thy hand is became upon
me day and night: and my mo-
sture is like the drought in sum-
mer.

5 I will knowledge my sinnes
unto thee: and mine unrighte-
ness have I not hid.

6 I said, I will confess my
sinnes unto the Lord; and so hym
say-

Inuest the wickednesse of my
time.

7 For this shall eueris one
that is godly, make his prayer
unto thee in a time when thou
mayest be found: but in the great
water-floods they shall not come
nigh him.

8 Thou art a place to hide me
in, thou shalt preserue me from
wrake; thou shalt compasse me
about with songs of deliverance.

9 I will informe thee, and
conseil thee in the way wherin thou
shalt goe; and I will guide thee
with mine epe.

10 We ye not like to Horse &
mouable chayre which haue no understand-
ing? whose monches must be ho-
lden with bit and bridle, lest they
fall upon thee.

11 Great plagues remain for
the ungodly: but whoso putteth
his trust in the Lord, mercy en-
sureth him on euerie side.

12 Be glad, O ye righteous,
and

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and reioyce in the Lord: and be
joyfull, all yeo that are true of
heart.

Glory bee to the Father and to
the Sonne: and to the holy
Ghost.

As it was in the beginning, is
now and cuer shall bes: world
without end. Amen.

PSAL. 38.

Dominus noster in furore.



1 Ut in nobis
duke (O Lord) is
thine anger
ther chalenned
in thine heavy
displeasure.

2 For thine
Arrowes sticke fast in me: and
thy hand presseth me sore.

3 There is no health in my
flesh, because of thy displeasure:
neither is there any rest in my
bones, by reason of my sinnes.

4 For

4 For my wickednesse are
vpon me ouer my head: and are like
the burden, too heauie for me to
bare.

5 My loynnes stinke, and are
empt: through my foolishnesse.

6 I am brought into so great
trouble and miserie: that I goe
wyming all the day long.

7 For my loynes are filled
with a sore disease: and there is no
whole part in my body.

8 I am seeble and sore smitten:
the roarer for the verie dis-
malnesse of my heart.

9 Lord, thou knowest all my
wrake: and my groaning is now
vnto thee.

10 My heart panteth, my
strength hath failed mee: and the
light of mine eyes is gone from

11 My louers and my neigh-
bours did stand looking vpon my
troule: and my kinsmen stood
vpon me off,

12 They

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12 They also that sought after
my life, laid snares for me : and
they that went about to doe me
evill, talked of wickednesse, and
imagined deceit all the day long.

13 As for me, I was like a deaf
man, and heard not : and as one
that is dumbe, which doth not
open his mouth.

14 I became even as a man
that heareth not : and, in whose
mouth are no reproofes.

15 Stay in thee, O Lord my God,
I put my trust : thou shalt answer
for me, O Lord my God.

16 I haue required that they
(seven mine enemies) Should not
triumph ouer mee : for when my
foot slipt, they rejoyned greatly
against me.

17 And I truly am set in the
plague : and my heauinesse is e
uer in my sight.

18 For I will confess my wi
ckednesse ; and bee sorry for my
sinne.

19 B

19 But mine enemis lie,
are mightie: and they that
hate me wrongfully, are many in
number.

20 They also that rewarded evill
unto me, are against me: because
of the shing that good is.

Forsake me not. O Lord
God: be not thou farre from

22 Haste thee to helpe me: O
Lord God of my saluation.

Glory be to the Father, and to
the Sonne: and to the holy
Ghost.

As it was in the beginnynge, is
now, and ever shall be: world
without end. Amen.

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PSAL.51.

Miserere mei Deus.

Aue mercie hym
me, O God, am
thy great god
nesse; accord
to the multitude
of thy mercies
away mine offences.

2 Wash mee thorowly from
my wickednesse: and cleanse
from my sinne.

3 For I knowleodge my sinne
and my sinne is ever before me.

4 Against thee onely have I
sinned, and done this evill in thy
sight: that thou myghtest be min
ted in thy saying, and cleare when
thou art iudged.

5 Behold, I was shapen in
wickednesse: and in sinne hath
my mother conceitured me.

6 But lo, thou requirest but

in the inward parts : and shalt
make me to understande my wiſeome
ſerueth. : *Thine eyes to do*

7 Thou ſhalt purge me with
love, and I ſhall be cleane: thou
wiſhewſt me, and I ſhall be wiſe
when I ſhow. : *Thine eyes to do*

8 Thou ſhalt make mee heare
trouthe and gladneſſe , that the
ways which thou haſt broken
me in ioyce. : *Thine eyes to do*

9 Turne thy face from my
face: and put out all my miſ
erie. : *Thine eyes to do*
10 Make mee a cleane heart.
(O God:) and renew a right ſpiri
t within me. : *Thine eyes to do*

11 Cast mee not away from
thy ioynteneſſe: and take not thy ho
nour from me. : *Thine eyes to do*

12 Give me the comfort of
hope againe: and ſtabliſh me
with my ſtreſſpirit. : *Thine eyes to do*

13 Then ſhall I teach the
wieres unto the wicked: and ſun
gome ſhall be conuerted unto thee.

14 De

192 The seven Penitential

14 Deliver me from bloud
guiltynesse, O God, thou art
the God of my health : and my
tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips
(O Lord:) and my mouth shall
shew forth thy praise.

16 For thou desirest no sacrifice, else would I give it thee; but
thou delightest not in burnt offerings.

17 The sacrifice of God is
troubled spirit: a broken and
wreke heart (O God) thou
wert despise.

18 O be favourable unto thy
sons unto Sion, build thou the
walls of Jerusalem.

19 Then shalt thou be pleased
with the sacrifice of right
nesse, with the burnt offerings
and oblations, then shall I
sacrifice young bullocks upon
thy altar.

CONFESSOR
VOL 1
CANT

Cryp be to the Father, and to
the Sonne : and to the holy
Ghost.

As it was in the beginning, is
now, and ever shall be : world
without end. Amen.

PSAL.102.

Domine exaudi.

Hear my prayer, O
Lord : and let my
crying come unto
thee.

Hide not thy
face from me in the
day of my trouble: incline thine
ear unto mee when I call, O
hide me, and that right soone.

For my daries are consumed
like smoke: and my bones
burnt vp as it were a fire-

+ My heart is smitten dolone,
O and

194 The seuen Penitentiall
and withered like grasse : so that
I forgot to eate my bread.

5 For the voyce of my groaning:
my bones will scarce cleane
to my flesh.

6 I am become like a Pe-
cane in the Wildernesse: and like
an Owle that is in the Desart.

7 I haue watched , and a-
euen as it were a Sparrow : that
sitteth alone vpon the house top.

8 Mine enemies revile me al-
the day long: and they that are
mad vpon me, are sworne to-
ther against me.

9 For I haue eaten ashes as
it were bread : and mingled my
drinke with weeping.

10 And that because of thy
indignation and wrath : for thou
hast taken me vp, and cast me
downe.

11 My dayes are gone like
shadow : and I am withered like
grasse.

12 But thou (O Lord) ha-

endure for euer : and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy on Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why ? thy servants haue binne vp in her stones: and st pouched them to see her in the dust.

15 The heathen shall feare thy name, O Lord: and all the kings of the earth thy Maiestie.

16 When the Lord shall build up Sion: and when his glorie shall appear.

17 When hee turneth him vnto the prayer of the pore destituite: and despiseth not their desire.

18 This shall bee written for those that come after : and the people which shall bee borne, shall praise the Lord.

19 For he hath looked downe from his Sanctuarie: out of the

195 The seuen Penitentiall
Heauens did the Lord behold the
earth.

20 That hee might heare the
mournings of such as haue in cap-
tivitie : and deliver the children
appointed unto death.

21 That they may declare the
Name of the Lord in Si'on : and
his worship at Jerusalem.

22 When the people are gath-
red together: and the Kingdomes
also to serue the Lord.

23 Hee brought downe my
strength in my iourney: and shor-
ned my dayes.

24 But I said, O my God,
take me not away in the midst of
my age: as for thy yeeres, they
endure throughout all genera-
tions.

25 Thou Lord in the begin-
ning hast laid the foundation of
the earth: and the Heauens are
the worke of thy hands.

26 They shall perish, but thou
shalt endure: they all shall wan-

old

as doth a garment.

27 And as a vesture shalt thou
change them, and they shall bee
changed: but thou art the same,
and thy waeres shall not faile.

28 The children of thy seruants
shall continue: and their seed shall
stand fast in thy sight.

Glory bee to the Father, and to
the Sonne: and to the holy
Ghost.

As it was in the beginning, is
now, and euer shall bee: world
without end. Amen.

PSAL. I 30.

De profundis.

 Ut of the Deepe
haue I called vnto thee (O Lord:)
Lord heare my voyce.

2 O let thine
eyes consider well the voyce
of

198 The seuen Penitentiall
of my complaint.

3 If thou, Lord, wilt bee ey
treame to marke what is done
amisse; O Lord who may abide
it?

4 For there is mercie with
thee: therefore shalt thou be fe
red.

5 I look for the Lord, my soule
doth waite for him: in his Word
is my trust.

6 My soule fleeth unto the
Lord: before the morning watch,
I say, before the morning watch.

7 O Israel, trust in the Lord,
for with the Lord there is mercy;
and with him is plenteous re
demption.

8 And he shall redēem Israel:
from all his sinnes.

Glory be to the Father, and to
the Sonne: and to the holy
Ghost.

As it was in the beginning, is
now and ever shall be; world
Without end, Amen.

PSAL.

PSAL. 143.

Domine exaudi.

1. Care my prayer,
O Lord, and con-
sider my desire:
hearken unto me
for thy truth
and righteousness
sake.

2. And enter not into iudg-
ement with thy servant: for in thy
sight shall no man living bee iusti-
fied.

3. For the enemie hath perse-
cuted my soule, hee hath smitten
my life downe to the ground: hee
hath laid me in the darknesse, as
the men that haue beeene long
dead.

4. Therefore is my spirit ver-
so within mee: and my heart
within me is desolate.

5. Yet do I remember the tyme
¶ 4 pass,

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past, I muse upon all thy works:
yea, I exercise my selfe in the
workes of thy hands.

6 I stretch forth my hands unto
thee: my soule gaspeth unto
thee as a thristie land.

7 Hearc me, O Lord, and that
soone, for my spirit waxeth faint:
hide not thy face from me, lest I
be like unto them that go downe
into the pit.

8 O let mee heare thy louing
kindnes betimes in the morning,
for in thee is my trust: shew thou
mee the way that I should walke
in, for I lift vp my soule unto
thee.

9 Deliver me, O Lord, from
mine enemies: for I flee unto thee
to hide me.

10 Teach me to doe the thing
that pleasest thee, for thou art
my God: let thy louing Spirit
leade mee forth into the land of
righteousnesse.

11 Quicken me, O Lord, for
thy

thy names sake, and for thy
righteousnes sake bring my soule
out of trouble.

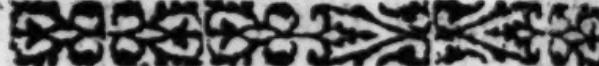
12 And of thy goodnesse slay
mine enemies: and destroy all
them that were my soule, for I
am thy servant.

Glory bee to the father, and to
the Sonne: and to the holy
Ghost.

As it was in the beginning, is
now and euer shall be: world
without end. Amen.

THE ANTIPHONA.

R Emember not Lord, our offen-
ces, nor the offences of our fore-
fathers, neither take thou ben-
gence of our sinnes: spare us good
Lord, spare thy people, whom thou
hast redeemed with thy most prect-
ious blood, and bee not angry with
us for ever.



 THE LETANY,
TO BEE VSED ON
SUNDAYES, WEDNES-
DAIES, AND FRIDAYES
 after the Morning Prayers,
 or any other Houre of
 Deuotione :

AS ALSO UPON THE
ROGATION AND FASTING
 daies; and in the time of Plague, Fa-
 mine, Warre, and other
 Calamities.

R.H.I.3.
 Antiq. Li-
 brary Iren.
 lib.2.ca.57
 Prosp de
 vocat Gens.
 cap.4.
 Tertul. lib.
 2.ad uxor.
 S. Hieron.
 ad Eustoch.
 S. Basil.
 epist.63.
 Ruffin.lib.
 lib.2.ca.23



Vch miseries as being
 present or imminent,
 all men are apt to
 bewaile with their
 teares, they that bee
 religious and wise
 wil euer seeke to preuent, or auert with
 their prayers. In regard whereof these
 LETANIES were at first composed by
 the Fathers in the* Primitive Church,
 solemnly to be vsed for the appealing
 of Gods wrath in publike euils, and for

the

the procuring of his mercy in common benefits.

At the first they were not so large as now they are, beeing augmented by MAMERCVS Bishop of Vienna, and by *Sidon.

SIDONIVS APOLLINARIS, Bishop of Apell.

Auerna, and afterwards by S.GREGORIUS the Great, Bish of Kome, in whose times there was much affliction and trouble throughout the World.

From their dayes they haue beeene brought downe to ours ; and in the meane while got some rust : the Addition and Inuocation of the SAINTS names, (which some men haue therunto annexed,) being by * WALAFRIDE STRABO's owne confession, but a Noueltie ; and therefore are not inserted into these our Letanies : which beeing lately by our owne Church brought into that absolute perfection, both for matter and forme, as not any Church besides can shew the like, so compleate and full, needs must they bee vþbraided either with error, or somewhat worse, whom in all parts this principall and excellent Prayer doth not fully satisfie.

*Wal. Strabo de reb. Eccl. cap. de Letaniis

*R.H. 15.

THE

THE LETANY.



O God the Father of Heauen: haue mercie vpon vs miserable sinners.

O God the Father of Heauen: haue mercy vpon vs miserable sinners.

O God the Sonne, Redemer of the World: haue mercie vpon vs miserable sinners.

O God the Sonne, Redemer of the World: haue mercy vpon vs miserable sinners.

O God the holy Ghost, proceeding from the Father and the Sonne: haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne, haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, threē Persons and one God:

God: haue mercie vpon vs mis-
erable sinners.

O holy, blessed, and glorious
Trinitie, three Persons and one
God: haue mercy vpon vs mis-
erable sinners.

Remember not Lord our offend-
ces, nor the offences of our forefa-
thers, neither take thou venge-
ance of our sinnes: spare vs good
Lord, spare thy people whom thou
hast redemed with thy most pre-
cious blood, and bee not angry
with vs for ever.

Spare vs good Lord.

From all euill & mischiesse, from
sin, from the crafts and assaults
of the devill, from thy wrath and
from everlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart,
from pride, bathe-glory and hypo-
critis, from envie, hatred, and ma-
lice, and all uncharitablenesse.

Good Lord deliuer vs.

From fornication, and all o-
ther

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ther deadly sinne, & from all the
deceits of the world, the flesh and
the devill.

Good Lord deliuer vs.

From lightning and tempest,
from plague, pestilence and famine,
from battell and warre,
and from sudden death.

Good Lord deliuer vs.

From all sedition and privat
conspiracy, from all false doctrine
and heresie, from hardnesse of
heart, & contempt of thy Way
and Commandement.

Good Lord deliuer vs.

By the mysterie of thy holy
Incarnation, by thy holy Nat
urte and Circumcisyon, by thy
Baptisme, Fassing and Temp
tation.

Good Lord deliuer vs.

By thine Agonie and bloudie
Sweate, by thy Cresse & Pass
ion, by thy precious Death and
Buriall, by thy gloriouse Resur
rection and Ascension, and by the
ming.

comming of the holy Ghost.

Good Lord deliver vs.

In all time of our tribulati w,
in all time of our wealth, in the
hour of death, and in the day of
judgement.

Good Lord deliver vs.

We sinners doe beseech thee to
heare vs (O Lord God) and that
it may please thee to rule and go-
uide the holy Church vniuersal-
ly in the right way.

We beseech thee to heare vs
good Lord.

That it may please thee to keepe
and styrngthen in the true wor-
ship of thee, in righteousness
and holinesse of life; thy seruant
Charles, our most gracious King
and Gouvernour.

We beseech thee to heare vs
good Lord.

That it may please thee to rule
his heart in thy faith, feare and
love, and that hee may euermore
have affiance in thee, and euer
seeke

seeke thy honour and glory.

We beseech thee to heare
good Lord.

That it may please thee to be
his defender & keeper, givyngh
the victory ouer all his enemys.

We beseech thee to heare
good Lord.

That it may please thee to blesse
our most gracious Queen Ma-
rie, Frederick the Prince Elector
Palatine, and the Lady Eliza-
beth his wife, with their Prince
ly Issue.

We beseech thee to heare
good Lord.

That it may please thee to in-
minate all Bishops, Pastours
& Ministers of the Church, with
true knowledge and understand-
ing of thy Word, and that both
by their preaching and living they
may set it forth: and shew it ac-
cordingly.

Wee beseech thee to heare
good Lord.

That

That it may please thee to en-
dome the Lords of the Councill,
and all the Nobilitie, with grace,
wisedome, and understanding.

We beseech thee to heare vs
good Lord.

That it may please thee to blesse
and keepe the Magistrates, gi-
ving them grace to execute iu-
stice, and to maintaine truth.

We beseech thee to heare vs
good Lord.

That it may please thee to blesse
and keepe all thy people.

We beseech thee to heare vs
good Lord.

That it may please thee to give
all Nations wittie, peace and
concord.

We beseech thee to heare vs
good Lord.

That it may please thee to give
us an heart to loue and dread
thee, and diligently to lise after
thy Commandements.

We

We beseech thee to heare vs
good Lord,

That it may please thee to give
to all thy people increase of grace
to heare meekly thy Word, and
to receiue it with pure affection,
and to bring forth the fruits of
the Spirit.

We beseech thee to heare vs
good Lord.

That it may please thee to bring
into the way of truth, all such as
haue erred, and are deceived.

We beseech thee to heare vs
good Lord.

That it may please thee to
strengthen such as doe stand, and
to comfort and helpe the weak
hearted, & to raise vp them that
fall, and finally to beate downe
Satan vnder our feete.

Wee beseech thee to heare vs
good Lord.

That it may please thee to be-
cour, help, & comfort all that be in
dan

Danger, necessity and tribulation.
We beseech thee to heare vs
good Lord.

That it may please thet to pre-
sent all that travell by land or by
water, all women labouring of
child; all sick persons and young
children, and to shew thy pity vp-
on all prisoners and captives.

Wee beseech thee to heare vs
good Lord.

That it may please thee to de-
lend & prouide for the fatherlesse
children and widowes, and all
that be desolate and oppressed.

We beseech thee to heare vs
good Lord.

That it may please thet to haue
mercie vp on all men.

We beseech thee to heare vs
good Lord.

That it may please thee to for-
give our enemies, persecuters
and slanderers, and to turne their
hearts.

We

212 The Letanie.

We beseech thee to heare vs
good Lord.

That it may please thee to give
and preserve to our vse, the kindly
fruits of the earth, so as in due
time we may enjoy them.

We beseech thee to heare vs
good Lord.

That it may please thee to giue
vs true repentaunce, to forgive vs
all our sinnes, negligences and
ignorances, & to endue vs with
the grace of thy holy Sp[irit], to
mend our liues according to thy
holie Word.

We beseech thee to heare vs
good Lord.

Sonne of God: we beseeche thee
to heare vs.

Sonne of God: we beseech thee
to heare vs.

O Lambe of God that takest
away the sinnes of the world.

Grant vs thy peace.

O Lambe of God, that takest
away the sinnes of the world.

Hauie

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Sir Father which art
in heauen. Hallowed
be thy Name. Thy
kingdome come. Thy
will be done in earth
as it is in heauen. Give vs this
day our daily bread. And forgive
us our trespasses, as we forgive
them that trespass against vs.
And leade vs not into temptation,
but delivere vs from euill,
Amen.

Vers. O Lord deale not with vs af-
ter our sinnes.

Rep. Neither reward vs after our
iniquities.

Lee

Let vs pray.



God mercifull f
ther , that despise
not the sighing of
contrite heart , ne
the desire of such a
bere sorrowfull , mercifullly ans
our praiers , that we make before
thee in all our troubles and adver
sities whensoeuer they oppres
vs : and graciously heare vs , that
those evills which the craft and sub
tilty of the deuell , or man worketh
against vs , be brought to nought ,
and by the prouidence of thy god
nesse they may be dispersed , that
we thy seruants being hitt by
no persecutions , may euermore
givie thankes unto thee in thy ho
ly Church , through Iesus Christ
our Lord .

O Lord arise , help vs , and de
liver vs for thy Names sake .

The Letany. 215

O God wee haue heard with
our eares, and our fathers haue
related unto vs the noble works
that thou diddest in their dayes,
in the old time before them.

O Lord, arise, helpe vs, and de-
liver vs for thine honour.

Glory be to the Father, and to
the Sonne : and to the holy
Ghost.

As it was in the beginning, is
now, and euer shall be : world
without end. Amen.

From our enemies defend vs
O Christ.

Graciously looke vpon our af-
flictions.

Pitifully behold the sorowes
of our hearts.

Mercifully forgiue the sinnes
of thy people.

Favourably with mercy heare
our prayers.

O

O Sonne of Dauid, haue mercy
vpon vs.

Both now and euer bouchsay
to heare vs, O Christ.

Graciously heare vs, O Christ;
graciously heare vs, O Lord
Christ.

Vers. O Lord, let thy mercy be shew-
ed vpon vs.

Resp. Vs wee doe put our trust in
thee.

Let vs pray.

Me humbly beseeche, O Father,
mercifully to looke
vpon our infirmi-
ties, and for the glo-
rie of thy Names sake, turne
from vs all those evils that we
most righteously haue deserued:
and grant, that in all our troubles
wee may put our whole trusse and
confidence in thy mercie, and e-
uermore serue thee in holinesse
and

The Letany. 217

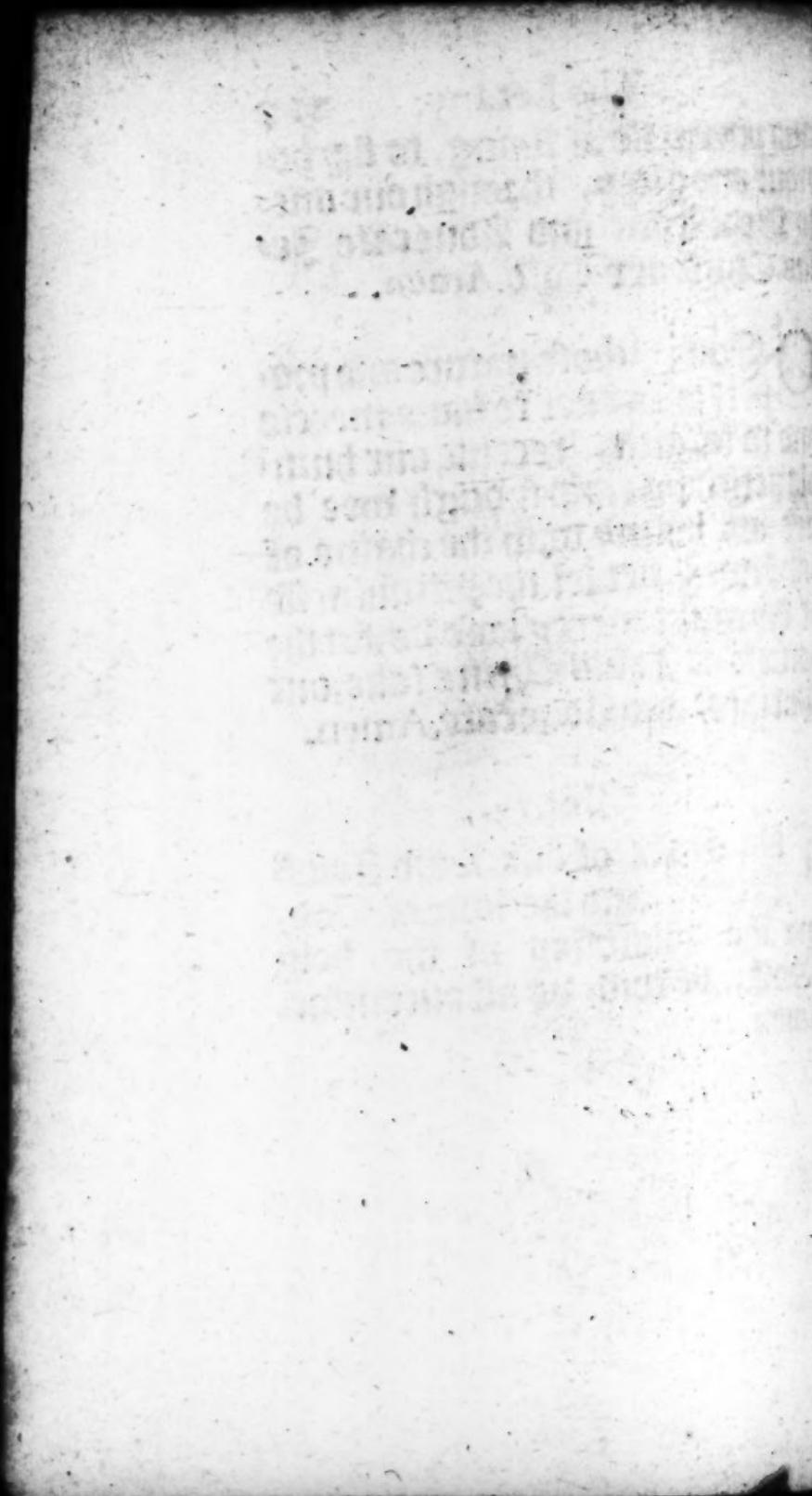
all purenesse of living, to shyp honour and glory, through our one
Mediator and Advocate Jesus Christ our Lord. Amen.

O God, whose nature and propertie is euer to haue mercie
and to forgitte, receiuē our humble petitionis: and though wee be
binded and bound with the chaine of
our sinnes, yet let the pittifullnesse
of thy great mercy loose vs, for the
honour of Iesuſ Christs sake, our
Mediator and Advocate. Amen.

2. Cor. 13.

The grace of our Lord Iesuſ
Chriff, and the loue of God,
and the fellowship of the holy
Ghost, be with vs all euermore.
Amen.





THE
COLLECTS
FOR
THE SUNDAYES
AND
HOLY-DAYES
THROVGHOUT THE
WHOLE YERE.

¶ 2

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payable
on demand



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THE COLLECTS FOR
THE SUNDAYS
AND HOLIDAYS
THROVGHOUT
THE YEERE.

ADVENT SUNDAY.

A He foure Sundayes in *Aduent*, are to the great Feast of *Christmas*, as the *Vigils* or *Eves* are to every *Saints day*, & *Lent* to the *Feast of Easter*, a solemne time of preparation to the blessed *Birth* of our *Saviour*, which Christians haue beeene vsed to call his *Aduent*, or *comming to vs in the flesh*. It is the peculiar Computation of

N 3 the

222 *The first Sunday*

the Church, to begin her yeare, and to
renew the annuall course of her Holy
and Divine Seruice at this *Aduent*;
herein differing from all other Ac-
counts & Revolutions of Time what-
socuer. And it is to let the world know,
that shee neither numbreteth her dayes,
nor measureth her seasons so much by
the motion of the *Sunne*, as by the
Course of her Saviour, beginning and
continuing on the yeere with Him,
who being the true *Sun of Righteous-
nesse*, began now to rise vpon the
World, and as the *Day-starre* from on
high, to enlighten them that lye in
spirituall darknesse.

THE

THE COLLECT FOR
THE FIRST SUNDAY
IN ADVENT.

Almighty God, give vs grace that we may cast away the woxkes of darknesse, and put on the armour of light, now in the time of this mortall life (in the which thy Sonne Jesus Christ came to visite vs in great humilitie) that in the last day when he shall come againe in his glorioius Matestie, to iudge both the quicke and the dead, we may rise to life immortall, through him, who liueth and reigneith with thee and the holy Ghost now and euer. Amen.

The Collect for the second Sunday
in Aduent.

Blessed Lord, which hast caused
all the holy Scriptures to be
written for our learning, grant
that wee may in such wise hear
them, read, marke, learn, and in-
wardly digest them, that by pat-
ience and comfort of thy holy
Word, wee may embrace, and
ever hold fast the blessed hope of
everlasting life, which thou hast
given us in our Saviour Jesus
Christ. Amen.

The Collect for the third Sunday
in Aduent.

Lord, we beseech thee, give ear
to our prayers, and by thy gra-
tious visitation lighten the dark-
nesse of our hearts by our Lord
Jesus Christ. Amen.

THE

The Collect for the fourth Sunday
in Advent.

L Ord, raise vp, we pray thee, thy power, and come among vs, and with great might succour vs, that whereas through our sinnes and wickednesse wee bee sore let and hindred, thy bountifull grace and mercy (through the satisfacion of thy Sonne our Lord) may speedily deliver vs, to whom with thee and the holy Ghost, be honor and glory, world without end. A-

The Collect for Christmas
day.

A Lmighty GOD, which hast given vs thy onely begotten Sonne to take our nature upon him, and this day to be borne of a pure Virgin, grant

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grant that we being regenerate,
and made thy children by adoption
and grace, may daily bee re-
newed by thy holy Spirit, through
the same our Lord Jesus Christ,
who liueth and reigneth with thee
and the holy Ghost now and e-
ver. Amen.

The Collect for Saint Stevens
day.

Grant us, O Lord, to learne to
loue our enemies by the ex-
ample of thy Martyr, S. Steven,
who prayed for his persecutors, to
thee which liuest and reignest now
and for ever, world without end.
Amen.

The Collect for St. John the Evangelist's day.

Mercifull Lord, wee beseech
thee to cast the bright beams
of light upon thy Church, that it
being

ring lightened by the doctrine of
the blessed Apostle and Euange-
list John, may attaine to thy e-
verlasting gifts, through Jesus
Christ our Lord. Amen.

The Collect for Innocents
day.

A Lmighfy God, whose prayse
this day the young Innocents thy Witnesseſ, haue con-
fesseſ & shewed forth, not in speak-
ing but in dying, mortifie and kill
all vices in vs, that in our con-
versation our life may expreſſe
thy faith, which with our tongues
wee doe confesse, throught Jesus
Christ our Lord.

The Collect for the Sunday after
Christmas day.

A Lmightie God, which hast gi-
uen vs thine onely begotten
Son, to take, &c. As vpon Christ-
mas day,

The

The Collect for the Circumcision
of Christ.

A Lmighty God, which madest
thy blessed Sonne to bee circumcised and obedient to the
Lawe for man, grant vs the true
circumcision of the Spirit, that
our hearts, and all our members
being mortified from all worldly
& carnall lusts, may in all things
abey thy blessed will, through the
same thy Sonne Jesus Christ our
Lord.

The Collect for the Epiphany.



God, which by the
leading of a Starre,
diddest manifest thy
onely begotten Son
to the Gentiles, mer-
cifully grant, that we which know
thee now by faith, may after this
life have the fruition of thy glo-
ry.

in the Epiphany. 229
us Godhead, through Jesus
Christ our Lord.

The Collect for the first Sunday
after the Epiphany.

Lord, we beseech thee mercifully to receive the prayers of thy people, which call upon thee, and grant that they may both perceive and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Jesus Christ our Lord.

The Collect for the second Sunday
after the Epiphany.

Almightie & everlasting God, which doest governe all things in heauen and earth, mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

The

The Collect for the third Sunday after the Epiphany.

A Lmighty & everlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend vs, through Christ our Lord,

The Collect for the fourth Sunday after the Epiphany.

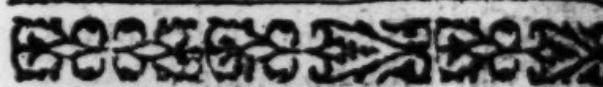
G Od which knowest vs to bee set in the midst of so manie & great dangers, that for mans frailenes we cannot alway stand upright; grant to vs the health of body & soule, that all those things which wee suffer for sinne, by thy helpe we may wel passe and overcome, through Christ our Lord.

The

The Collect for the fifth Sunday
after the Epiphany.

Lord wee beseech thee to keepe
thy Church and Household con-
tinually in thy true Religion, that
they which doe leane onely vpon
the hope of thy heauenly grace,
may evermore bee defended by
thy mighty power, through Christ
our Lord.

S.E.P.



SEPTVAGESIMA SUNDAY.



SEPTVAGESIMA
(so called from the
number of Seven) is
a solemn beginning
of a new office, and
a new Time, wherein
our Holy Mother

the Church hath taught vs, by calling
to mind the Time of the Iewes cap-
tivitie from their countrie, the better
to remember and bewaile our owne
captivitie from ours, even that He-
avenly Paradise which God at first
created for vs. For which purpose the
LESSONS of the Church-Seruice (saith

a Serm. I.
in Septuag. * S. BERNARD) are this day altered in
their course, and the Storie of GENE-
SIS (where both our first happiness,
and our first miseries are described) is



daies begun to be read in SEPTUAGESIMA.

It is a time therefore that suddenly
alls vs backe from our CHRISTMAS
eating and ioy, to our LENTEN fast-
ing and sorrow ; from thinking how
Christ came into the World, to thinke
yon our own sins and miseries which
brought him into the World ; to think
yon them, and to bewaile, or reforme
them withall ; considering that Hee
came not to take away their sianes,
who are not wearie of them, or be loth
to part with them, and amend their
lives themselues.

To this end there was a godly Or-
dinance in the ancient Church, (made
by the old Councell of * AVXERRE, * Can. 2.
more than a thousand yeetes since) * Sexa and
that in the end of the EPIPHANY, Quinqu.
there should be certaine daies appoin- Sundaisies so
ted (such as THIS, and the * TWO SVN. called ^{are}
daies following are) wherein to pre- tundae omnes.
pare the people for their solemne fa- merations,
ting and penance, and to give them being pla-
winning of their LENT before hand, ced be-
that when it came, it might bee the tween
Septuag. & Quadrag.
more Sundaisies.

more strictly and religiouly obserued.

And afterwards through the varietie of Fasting in diuers places, it cam to passe, that these THREE SYNDAIES were made to bee Three severall beginnings of the LENT-FAST, sometyme tending their solemne humilitie and sorrow to a larger Time than ordinary, and others excepting from those * daies of the weeke, whereupon manie Christians had either no custome, or no leauoe to Fast: most agreeing in this, That whether wee begin at SEPTUAGESIMA, or anie the SYNDAIES following, the LENT-FAST is duely to bee kept at One solemne time of the yeere, and duely to bee continued on to the Great Feast of EASTER.

* Thursdays and Saturdaies.

THE COLLECT FOR
SEPTV AGESIMA.
SUNDAY.

O Lord, we beseech thee favourably to heare the prayers of thy people, that we which are iustly punished for our offences, may bee mercifully delivered by thy goodnesse, through the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth, &c.

The Collect for Sexagesima Sunday.

Lord God, which seest that we put not our trust in any thing but we do, mercifully grant that by thy power we may bee defended against all aduersitie, through Jesus Christ our Lord.

The

The Collect for Quinquagesima
Sunday.

O Lord, which doest teach us
that all our doings without
charite are nothing worth,
the holy Ghost, and powring
our hearts that most excell
gift of charitic, the vertie bothe
peace and all vertues, without
which whosoever lieth, is con
ted dead before thee : grant this
for thy onely Son Jesus Christ
sake. Amen.

THE

THE FIRST DAY OF LENT.

BY the ancient Lawes & custome of the Church of Christ, wee still obserue a yeerly and more solemnae time of Fasting & Prayer, than ordinarie ; which in the season wherein it falls, wee call our * LENT Fast. A time where-
 the Church commemoreateth the memorous Fasting of our Sauiour, fith the
 and by it commendeth the like glosly and religious exercise vnto the Saxon
 n, as being the readiest meanes wee can deagainst the * temptations of the * Where-
 Diuell, and the sinfull desires of our upon the pampered flesh. Not as if she thought
 we were able to fast as Christ did, and
 line altogether without meate and drinke; or as if her meaning were to the Diuell
 yea vnto any such scrupulous Absti-
 nence, which refuseth some kindes of
 meates as being vncleane in them. temptationis is appoint-
fist sunday
selues, in Lent.

selues, but that as farre as our imperfections and infirmities would helpe vs, wee should tye our selues to such a religious Fast and Abstinence, as thereby either interrupting or otherwise abating not only the kind but the quantitie of our diet, and so taking the lesse care of our bodily sustenāce, we might the more earnestly hunger and thirst after righteousness, which is the substance of our soules; & by * mortifying of our sinfull flesh, fixe our mindes vpon holier and better desires. A LENT so kept, will conform vs the better to our Sauours Sufferings, which are now remembred; and make vs the more capable, and more sensible of them, which the Church * expresseth in the joyfull solemnitie of EASTER, as well in commemoration of his, as in hope of our glorious & gladsome Resurrection.

And after this manner hath it beeene religiousely obserued throughout all ages, both in the Greeke and in the Latine Church.

For the Greekes first. It is mentioned by IGNATIUS, who was S. Iohns disciple, in his Epistle to the Philippi-

* The Collect for the first Sunday in Lent.

* Both by the Eucharist and other holy offices.

writing unquestioned by most
Then by IRENAEVS, who was S.
choller also, but once remoued:
ORIGEN, who liued not long after
in his 10. Homil. vpon Leuiticus.
the famous Generall Councell of
NICE, not much aboue 300. yeeres * Can. 5.
Christ, where they mention the
meadias of LENT as a knowne ^{Quadrage-}
ing, instituted and obserued by all simes.
long before their time. After
by S. CYRILL in his Catechisme,
by S.CHRYSOSTOM in his Sermons
on Genesis, which were preached in
the name of LENT. By S.BASIL in his
second Homily of Fasting, where hee
saies, That there was no age, nor no
day, but both knew it, and obserued it.
By ATHANASIUS in his Relation ad
Constantinopolitum. By St.GR.NYSSEN in his
Sermon of Baptisme, & by NAZIAN-
ZIAN furnamed the Diuine, in his Ser-
mon of Almesdeedes.

Then for the Latins by TERTUL-
LIAN first, who was the first of the La-
tine Fathers, and spake more concer-
ning the LENT-FAST than perhaps the
Church would haue had him. By St.
CYPRIAN after him, who was also his
scholler, By S.AMBROSE, S.HIEROM,
and

and S. AVGUSTINE in more than
seuerall places of their writings. Also
them by a whole cloud of witness
uen to our owne Times: All whic
being put together, will proue abun
dantly that THE LENT which we no
keepe, is, and euer hath beene an Apos
tolicall Constitution; as S. HIERON
in his Epistle to MARCELLA. Nos tunc
QUADRAGESIMAM secundum tra
nsem APOSTOLORVM, tempore nobis
gruo ieunamus. (that is) [We obserue
LENT-FAST of FORTY DAIES, as we
haue bin taught to do by the APOSTLE
in a fit and seasonable time of the year.
Wee adde out of S. AVGUSTIN in h
119. Epistle to IANVARIUS, a know
place * QUADRAGESIMA ieunamus

* S. Aug. ep. place * QUADRAGESIMA ieunamus
119. ad Ian. habet autoritatem, &c. [The LENT-
FAST (saith he) is authorised both by the
OLD and NEW TESTAMENT; then
Moses, and here by CHRIST. And one
of CHRYSOLOGY in his 11. Sermon
Quod QUADRAGESIMAM ieunamus,
non est humana inuention, &c. [It is no
HUMANE INVENTION (as they call it)
but it comes from DIVINE AUTHORITY
that wee Fast our FORTY DAIES in
LENT.]

**COLLECT FOR
ASHWENSDAY.**

Almightie & everlast-
ing God, which
hatest nothing that
thou hast made,
and doest forgive
the sinnes of all
that be penitent, create and
make in us new and contrite
hearts, that we may truly lament
our sinnes, and knowledg-
e our wretchednesse, may ob-
taine of thee the God of all mer-
cy perfect remission and forgivene-
ss through Jesus Christ.

Another Collect for this time of
Lent, as in the Communion, is
pointed to be used in the be-
ginning of Lent.

O Lord, we beseech thee, mercifully
heare our prayers, and
all those which confess their
D sinnes

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sinnes vnto thee, that they, whose
consciencies by sinne are sevnd
by thy mercifull pardon may be
absolued, through Christ our
Lord. Amen.

O Most myghtie God and
cifull Father, which hast
passion of all men, and hast
nothing that thou hast made, but
wouldest not the death of a son
ner, but that hee should rather
turne from sinne and bee saved
mercifullly forgiue vs our in
passes, receiue and comfort vs
whiche bee grieved & weareied
by burden of our sins. Thy pa
tie is to haue mercy, to thee on
it appertaineth to forgiue sines
spare vs therefore, good Lord
spare thy people whom thou
reuestido. Enter not into iug
ment with thy seruants, whiche
vile earth, and miserable sinnes
but so turne thine ire from us
whiche macheably acknowledge our
vices.

and truly repente vs of
sins: so make haste to helpe
this world, that wee may ex-
ist with thee in the world to
come, through Jesus Christ our
Saviour. Amen.

Alme thou vs, O good Lord,
and so shall we be turned: bee
merciful to thy people, O Lord,
merciful to thy people, which
comme to thee in weeping, fasting,
praying: for thou art a mer-
cy God, full of compassion,
suffering, and of great pittie.
Thou sparest when vs deserve
damnament, and in thy wrath
fall upon mercy. Spare thy
good Lord, spare them, and
thy heritage be brought
fullon. Hearre vs, O Lord,
mercy is great, and after
multitude of thy mercies,
upon vs, through Jesus
our Lord. Amen,

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The Collect for the first Sunday
in Lent.

R0^m Lord, which for our sake
didst fast forty daies; by
thy ryghte tynges, giv us grace to
vse such abstinence, that our flesh
being subdued to the spirit, we
may euer obey thy godly mch-
ons in righteousnesse and true
holynesse, to thy honour and glory,
which littest and reignest, &c.

The Collect for the second Sunday
in Lent.

A Lmichtie God, which doest
see that we haue no power of
our selues to helpe our selues,
keepe thou vs both outwardly in
our bodies, and inwardly in our
soules, that we may bee defende
from all adversities which may
happen to the body, and from all
evil thoughts which may assault
hurt the soule, through Jesus, &c.

The Collect for the third Sunday
in Lent.

VV^c beliefe thee Almichtie
God, loke vpon the heare-

merces of thy humble servants,
and stretch forth the right hand of
thy Maiestie, to bee our defence
amidst all our enemies, through
Jesus Christ our Lord. Amen.

The Collect for the fourth Sunday
in Lent,

Grant we beseech thee Almighty
God, that we which for our
wilfull deeds are worthily punish-
ed, by the comfort of thy grace
may mercifully be relieved, throu-
gh our Lord Jesus Christ.

The Collect for the fifth Sunday
in Lent.

VVE beseech thee, Almighty
God, mercifully to look upon
thy people, that by thy great
graces, they may bee governed
and preserved evermore both in
body and soule, through Jesus
Christ our Lord. Amen.

THE WEEKE BEFORE EASTER.

a Hebdomas.
da sauita,
magna, pa-
noſa: &
Hobd. Tassis; fore. For in it the Church doth com-
memorate and repreſent vnto vs
our greater humilitie and deuotion.

SHis *Last weeke of LENT* Chi-
ſtians haue been vſed to call
it *The Holy and Great week,*
or The Passion weeke, & more ſolemnely
to obſerve it, than any of the reſt.
The *Hobd. Tassis;* fore. For in it the Church doth com-
memorate and repreſent vnto vs
our greater humilitie and deuotion.
firſt the trayterous *conſpiracie* of the
Iewes with Iudas to betray Christ in
b *Wednesday* to his death; as vpon the *b Wednesday*
before Easter. Then, the Inſtitu-
tion of Chriſts Blessed Supper, and the
c *Mandy.* *washing* of his Disciples feet, as vpon
Thursday *c MANDY THURSDAY.* Next, the very
(or Dies mandati) *so Crosse and Paſſion of our Sauour,* his
called from *precious Death and Buriall* for vs all,
the words of as vpon *d GOOD FRIDAY.* And laſtly
Christ, Man *his Rest within the Grane,* and his De-
datum dedi *scent also into Hell,* as vpon *e EASTER*
vobis, Ioh. which is alſo the Leſon appointed to be read at the Ruffe
ſolamone *Mandy* and the *washing* of poore men ſeue, upon this
day. *d Good Friday.* *e Easter Euen,* wherein the *Crucifix*
and the Descent of Christ into hell is commemorated, as ap-
pealed by the Epiftle and Goffpell of this day.

And all these in tempore suo, in
owne proper times and seasons,
on the very dayes when they were
done, and became the great and high
mysteries of our Christian Religion.

which is the reason why These Dayes
in heire and f elsewhere rank'd a- f In the Ter-
nong the Holydayes of our Church, ble of Pro-
vid a speciall Seruice appointed for per Lef-
them; as also g why all the wednes- sons.
dayes of the yeere haue been hereto- g Clem.
and why the b Fridayes and Sa- Conf. Lib. 8
undayes of every weeke besides are h S. Aug.
now continued and made common op 86 ad
dayes of Abstinence and Prayer. Case

What the ancient Discipline and re-
ligious custome of the Church in this
Holy weeke hath been of old, may ap-
pear by this passage of EPIPHANIVS,
HAIKES. 75. 3 On Church fasting dayes, i Epiphane
and especially THE WEEK BEFORE EA. bares. 75.
itter, when with vs (saith he) custome
admitteth nothing but lying downe upon
the earth, abstinence from fleshly delights
and pleasures, unsavourie, and drie diet,
larm, prayer, watching, fasting, and all
the medicines for our soules which holy
unction can minister; other men (with

whom the Discipline of the Church is in
no regard) are up betimes in the morning
to take-in the strongest for the belly, and
when their veines are well swolne and
growne big, they make themselves sport
and laughter at this our Deuout Seruice,
wherewith we are perswaded we please
God.

Surely SORROW for sinne is the proper and predominant affection of this Time, so taught vs by the Church. And what can we resolute on lesse, than the Church now teacheth vs? If He, in whom there was no sinne, was at this time aboue measure sorrowfull for our sinnes; shall not we, whose sinnes they were, be in some measure touched with sorrow for them, especially at this Time of his sorrow? True it is that our Sauours sufferings, being the price of our Redemption, are the matter of our greatest Ioy; but they are so, as they are ioyned with his Resurrection, without which there had not been any benefit or ioy to vs by them. His Church therefore euern from the beginning iudged this Order to bee most conuenient and decent, That-

At the time of His Passion we should have a sympathie, a compassion, and a fellow-feeling with him, being made conformable vnto him herein by the exercises of Repentance, which are the Passion of euery Christian; whereby he dieth vnto sinne; and that the solemne day of our Redemption should be put off till EASTER DAY, the day of his Resurrection, which is the Hope, & Life, and Glory of vs all, fully expressed in the blessed Sacrament.

And beere it must euer bee remembred, that the intent of the Church in the celebration of these her holy Solemnities, is not onely to informe vs in the mysteries, which are commemora-
nd, but also, and that chiefly, to con-
sume vs therby vnto Him, who is our Head, and the Substance of all our So-
lemnities whatsoever: that if wee bee not thus affected with them, wee can neither approue our selues to bee his followers and seruants, nor any lively members of his Church.

Dignissimum omnibus
notandum. 249. DS THE
IHE

**THE COLLECT FOR
THE SUNDAY NEXT
BEFORE EASTER.**



Almighty and everlasting God, who of thy tender love towards man, hast sent our Saviour Jesus Christ to take upon him our flesh, and to suffer death upon the Crosse, that all mankind should follow the example of his great humilitie; mercifully grant that wee both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

Monday, Tuesday, Wednesday,
and Thursday before Easter.

Almighty & everlasting God,
A which of thyne, as before.
THE

The Collects on good
Friday.

A Lmighty God, we beseech thee
A graciously to behold this thy
servant, for the which our Lord Je-
sus Christ was contented to bee
trayed, and given vp into the
hands of wicked men, and to suf-
fer death vpon the Crosse; who
liveth and reigneth, &c.

Almighty & everlasting God,
by whose Spirit the whole bo-
dy of the Church is governed and
sanctified, receive our supplicat-
ions and prayers which we offer
before thee, for all estates of men
in thy holy Congregation, that
every member of the same in his
vocation and ministry, may truly
and godly serue thee, through
our Lord Jesus Christ, who liveth
and reigneth, &c.

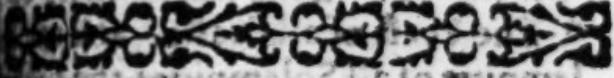
¶

Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that hee should bee converted and live, haue mercie upon all Jewes, Turkes, Infidels, and Heretikes, and take from them all ignorance, hardnesse of heart, and contempt of thy Word, and so fetch them home (blessed Lord) to thy flocke, that they may be saved among the remenant of the true Israelites, and be made one fold vnder one Shepheard, Jesus Christ our Lord, who liveth and reigneth, &c.

EASTER EVEN.

Allmighty & everlasting God, which of thy, &c. As vpon the Sunday before,

EM



EASTER DAY.

IT is a most solemn Festival, as ancient as Christ's glorious RESURRECTION it selfe, by which this day was declared and insti-
tuted to bee kept holy, (saith * Saint AUGUSTINE) and by vertue of it, All
the SUNDAYES of the yeere besides. Being for this cause called by the Apos-
tles * THE LORDS DAY, and by the Fa-
thers, * GODS OWN EASTER DAY, and
both by Them and our owne Church,
THE DAY WHICH THE LORD HATH
MADE. That what holy Institution
soever the other solemnities of the
yeere haue received, some from the A-
postles, and some from the Fathers of
the Church in succeeding Ages, we
may bee sure that this sacred Festivall
was instituted by the divine Autho-
ritie of God, and of Christ himselfe.
Insregard whereof, it ought to bee no
stranger, than it was, of old to the
Chri-

* Reu. 1. 10
* Nazianz,
Orat. 1. 10
Pasch.

* Psal. 118.
24 which
is one of
the proper
Psalmes for
this day ap-

ug Aug.
spif. 118.
"S. Gr.
Naz. ubi
supra.

* Conſit in
ep. ad om.
Ecol. apud
Euseb de
vit Conf.
lib. 3,
1. Cor. 15.

17:

Christians * all the world ouer, even
* The Feaſt of all Feaſts, and the Sole-
lemnite of all Solemnities, the highest
and the greatest that we haue. Which
venerable Festiwall we haue received from
our SAVIOUR (ſaith * CONSTANTINE)
and by which wee hold our hopes of im-
mortalite; [we adde] And without
which all that Christ had done for vs
besides would haue done vs no good.

It is euer to be remembred, that this
Holy Feaſt of Iuy followeth as Holy a
Time of Sorrow, that the Feaſt of Eaſter
commeth alwayes after the Feaſt of LENT, and thereby we to learn, that
if we will keepe this FEAST aright, if
we will rise and reigne with Christ, we
must ſuffer with him firſt; crucifie and
kill those finnes by repentance which
be in vs, that wee may be renewed by
the power of that Spirit which is in
him, and ſo being raised vp to newnes
of life here, wee may be raised vp (as
this day we were) to the life of glorie
hereafter.

all day long to haue had to do
on and on alquicel. Borend at last
all on life to haue it made

THE

THE ANTHEMES UP-
ON EASTER
DAY.

 Christ rising again
from the dead, now
died not; death from
henceforth hath no
power-upon him: for
in that he dyed, he
dyed but once to put
away sinne, but in that he liveth, he
liveth unto God. And so likewise
count your salues dead unto sinnes,
but living unto God, in Christ Je-
sus our Lord.

Christ is risen againe, the first
fruite of them that sleepe: for
singe that by man came death, by
man also commeth the resurrection
of the dead: for as by Adam all
men do die, so by Christ all men shall
be restored to life.

THE

THE COLLECT FOR
EASTER DAY.



Almighty God, which through thine only begotten Sonne Jesus Christ hast overcomme death, & opened unto us the gate of euerlasting life, wee humbly beseech thee, that as by thy speciall grace, preventing vs, thou doest put in our minds good desires, so by thy continuall helpe, we may bring the same to good effect, through Jesus Christ our Lord, who liueth and reigneth, &c.

M.V.N.
editio secunda

ON VNDAY AND TUES-
DAY IN EASTER
WEEKE.

Hese two *Holydaies* haue
been verie anciently an-
nexed to the Feast of
EASTER, and were * in *As in the*
the Primitiue Church *Rubrick be-*
set dayes of a publike and solemne foy *Publike*
izing of many multitudes of peo- *Baptisme.*
together; which the good Christi-
anthen of old, rather chose to admi-
nit and receiue at this Time of Ea-
ster, for that by the Sacrament of Bap-
tisme the holy Resurrection of our Sau-
our is so lively set forth, and com-
mernated in the Church. This was one
reason of their first institution in old
times.

Another was (and it is the reason of
their present continuance now) for that
these Two Dayes might bee a greater
approach to the principall Day of EASTER
itself, whereupon they still attend: and
being attendants vpon it, haue not, as
other dayes, any proper name of their
owne.

It

258 Easter weeke.

It was the Custome both of the
ancient Latine and Greeke Church
to obserue their EASTER after this
manner. For the Latines, * S. AVE
STINE is plaine, *In tertium Diem festi*
&c. (i) [Vpon the THIRD DAY of our
most Holy Festiuall.] And for the
Greekes, * S. GR. NYSSEN is cleare
who exprestly termeth it, *A Feaste*
THREE dayers

S Aug de
siniz. Dei.
A.22, c. 8.

Hom 1. in
Tatib.

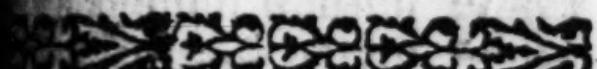
THE COLLECT FOR
MONDAY IN EASTER
WEEKE.

A Lmichtie God, whiche through
thy ex. As vpon Easter day.

The Collect for Tuesday in Es-
ter weeke.

A Lmichtie Father, whiche hast
given thine onely begotten
Sonne to die for our sinnes, and
to rise againe for our iustification;
grant vs so to put away the
leaven

the w^m of malice and wicked-
nes, that wee may alway serue
the Lord in purenesse of living and
Amen, through Jesus Christ our
Saviour. Amen.



THE FIRST SUNDAY AFTER EASTER.

IT was the Religious Custome
of our Forefathers to obserue
the Octaves of their high and
mⁱc^pall Festivals. And this day is the
eighth, or the Eight-day after the Feast
of EASTER. Vpon every Octave (which
are seuen dayes) is a Returne to the
first day) the vse was to repeate some
part of that Seruite and Devotion,
which was performed vpon the princi-
pal Feast it selfe. And this is the rea-
son, that the Collect vsed vpon EASTER
day, is againe renewed vpon this Sun-
day.

THE

THE COLLECT FOR
THE FIRST SUNDAY
AFTER EASTER.

Allmighty GOD, which hast through thine only begotten Son Jesus Christ, As upon Easter day,

The Collect for the second Sunday after Easter.

Allmighty God, which hast given thine only Sonne unto us both a sacrifice for sinnes and also an example of godly life, give us thy grace that we may alway most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed stepses of his most holy life. Amen.

The Collect for the third Sun-
day after Easter.

A
lmighty God, which shewest
thyself unto all men that be in errore,
by the light of thy truth, to the i-
nstruction that they may returne into
the way of rightesunesse, grant
to all them that bee admitted
into the fellowship of Christis Re-
ligion, that they may eschew
all things that be contrarie to
thy profession, and follow all such
things as bee agreeable to the
life of Christ, through our Lord Jesus
Christ.

The Collect for the fourth Sunday
after Easter.

A
lmighty G D D, which
doest make the mindes of
all faithfull men to bee of
one will: grant unto thy peo-
ple, that they may loue the thing
which thou commandest, and de-
sire

262 The Collects
see that which thou doest promise,
that among the sundrie and mu-
nifold changes of the world, our
hearts may surely there bee found
wher as true joyes are to be
found, through Jesus Christ our
Lord. Amen.

The Collect for the fifth Sunday
after Easter.

Lord, from whom all good
things do come, grant us thy
humble seruantes, that by thy ho-
ly inspiration wee may thinke
those things that bee good, and by
thy mercifull guiding may per-
forme the same, through our
Lord Jesus Christ. Amen.

The Collect for Ascension
day.

Grant we beseech thee Almighty
God, that like as we do be-
lieue thy onely begotten Sonne
our

after Easter. 263

Lord to have ascended into
heavens: so we may also in
our heart and mind thither ascend,
sitting with him continually there.

Collect for the Sunday af-
ter Ascension day.

O God the King of glory, which
hast exalted thine only Son
Christ with great triumph
unto the Kingdome of heaven:
grant us such thee leave us not com-
fortable, but send us thine holy
spirit to comfort us, and exalt us
by the same place whither our
Master Christ is gone before,
our kineth and reigneth, &c.

Whit-

WHITSUNDAY, OR THE
FEAST OF PENTECOST.



His Daies hold we baly the holy Ghost, by whom all holy Daies, all baly Persons, & al baly thing whatsoever are mad Holy. And we obserue

* Ep. 118. ad Januar.

* Acts 2.

it (as S. AVSTIN saith the old Church did * *all the world over*,) in memorie of that day wherein the Holie Spirit of God after a wonderfull and mysteriouse manner * descended vpon the persons of the Apostles, for the sounding propagating, preseruing, & governing of Christes Catholike Church vntill the end of the world.

Wee call it PENTECOST from the name it had at first, being *so daies after EASTER*; and WHITSUNDAY from the glorious Light of Heaven, which was then sent down vpon the Earth; also for that it was the * custome of the ancier Christians to reclothe themselves with a White Habit vpon this and the

c Cyril. in
Catech.

Two Attendant Holidayes that are * Munday
unto annexed; which they did as
well to expresse the joy they had, and
the Festiuarie they held for the visible
aduent of the Holy Ghost vpon the

Church at first, as for his mysterious
presence now in the blessed Sacrament

body and Baptisme, which was * vsually at this *Rubr. bo-*
ding *fullall* with great solemnity dispensed *fore publicke*
made *and thereby many multitudes re-* *Baptisimo.*
seruiced *and entered into the number of Gods cho-*
urch people.

THE COLLECT FOR WHITSUNDAY.



OD, which as vpon
this day hast taught
the heartes of thy
faithfull people, by
the sending to them
the light of thy Holy
spirit, grant vs by the same Spi-
rit haue a right iudgement in
all things, and euermore to re-
pose in his holy comfort, through

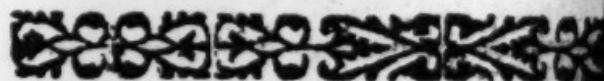
P

the

the merits of Jesus Christ our
Saviour, who liveth and reigneth
with thee in the unity of the same
Spirit, one God, world without
end. Amen.

The Collect for Munday and Tues-
day in Whitsun weeke.

GD, which as vpon this day
hast, &c. as vpon Whitsunday



TRINITY SUNDAY.

Immediately after the de-
scent of Gods holy Spirit
vpon the Church, enlue-
. the notice of the glories
and incomprehensible Trinity, the Fa-
ther, Sonne, and Holy Ghost, which
before that time was not so clearely
knowne. This therefore is the order
of the Church (& it is excellent to con-
sider) that when by the revolution of the
yeare, she hath solemnly commemora-

and all those sacred mysteries which
the Father had of his goodness
wrought for her, first by his blessed
Son; and then by his blessed Spirit ;
which might end and perfect her de-
votions, with a Festiuall of holy Ser-
mons, to the whole Blessed Trinitie.

THE COLLECT FOR
TRINITY SUNDAY.

Almighty and euerla-
sting God, which hast
given unto vs thy ser-
vants grace by the
confession of a true Faith, to
knowleage the glorie of the
Trinity, and in the power
of divine Majestie to worship
the Unitie: we beseech thee that
through the stedfastnesse of this
we may evermore be defend-
ed from all aduersitie, which li-
th and reignest, &c.

P 2

The

The Collect for the first Sunday
after Trinitie.

GD, the strength of all them
that trust in thee, mercifully
accept our prayers: and because
the weakenesse of our mortal
nature can do no good thing with
out thee, grant vs the helpe of thy
grace, that in keeping of thy com
mandements, wee may please
thee both in will and deed, through
Jesus Christ our Lord.

The Collect for the second Sunday
after Trinitie.

LORD make vs to have a per
petuall feare and loue of thy
holy Name: for thou never failed
to helpe and governe them, whom
thou doest bring vp in thy service
loue. Grant this ec.

The

The Collect for the third Sunday
after Trinitie.

O dñe beseech thee, merciful
to heare vs, and unto whom
thou hast given an heartie desire
may grant that by thy myghtie
weare may bee defended, tho
ugh Jesus Christ our Lord.

The Collect for the fourth Sunday
after Trinitie.

De, the protector of all that
trust in thee, without whom
nothing is strong, nothing is ho
re: increase and multiply vpon vs
by mercy, that thou being our
Ruler and Guide, woe may so
vile through things temporall,
but we finally lose not the things
eternal: grant this heauenly Fa
ther, for Jesus Christ's sake our
Lord.

The Collect for the fifth Sunday
after Trinitie.

Grant Lord, we beseech thee,
that the course of this world,
may bee so peaceably ordered by
thy gouernance, that thy Con-
gregation may ioysfully serue thee
in all godly quietnesse, through
Jesus Christ our Lord.

The Collect for the sixth Sunday,
after Trinitie.

God which hast prepared to
them that loue thee, such god
things as passe all mens under-
standing: powre into our hearts
such loue toward thee, that wee lo-
ving thee in all things, may ob-
taine thy promises, which exceede
all that we can desire, through Je-
sus Christ our Lord &c.

The

The Collect for the seventh, Sunday
after Trinitie.

God of all power and myght,
which art the authour and givere
all good things, graffe in our
hearts the loue of thy Name,
increase in vs true Religion,
wchis vs with all goodnesse, and
by thy great mercie keepe vs in
the same, through Jesus Christ
our Lord.

The Collect for the eighth Sunday
after Trinitie.

God whose prouidence is never
deceived, wee humbly beseech
thee, that thou wilst put away
from vs all hurtfull things, and
gine those things whiche bee profi-
table for vs, through Jesus Christ
our Lord.

The Collect for the ninth Sunday
after Trinitie.

Grant vs Lord, wee beseeche thee, the Spirit to thinke and doe alwaies such things as be rightfull, that we which cannot be without thee, may by thee be able to liue according to thy will, through Jesus Christ our Lord.

The Collect for the tenth Sunday
after Trinitie.

Let thy mercifull eates, O Lord, bee open to the prayers of thy humble servants: and that they may obtaine their petitions, make them to aske such things as shall please thee, through Jesus Christ our Lord.

The Collect for the eleventh Sunday
after Trinitie.

GOD whiche declarest thy Almightie power, most chesely

Beholding mercy and pitie : give
us abundantly thy grace,
that wee running to thy promis-
es, may bee made partakers of
heavenly Treasure, through
Jesus Christ our Lord.

The Collect for the twelveth Sunday
after Trinitie.

A Lmghtie & everlasting God,
which art alwaies more ready
to heare, than we to pray, and art
wont to give more than either we
wile or deserue : powre downe
upon vs the abundance of thy
mercy, forgiuing vs those shings
whereof our conscience is afraid,
engaging vnto vs that, that our
power dare not presume to aske,
through Jesus Christ our Lord.

The Collect for the thirteenth Sun-
day after Trinity.

A Lmghty and mercifull God,
of whose onely gift it com-
P 5 meth,

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meth, that thy faichfull people doe
unto thee trus and laudable ser-
vice: Grant, we beseech thee, that
we may so runne to thy heauenly
promises, that we faile not finally
to attaine the same, through
Jesus Christ our Lord.

The Collect for the fourteenth Sun-
day after Trinity.

A Lmighty & everlasting God,
A gine unto vs the increase of
faith, hope, and charitie: and
that we may obtaine that which
thou doest promise, make vs to
loue that which thou doest com-
mand, through Jesus Christ our
Lord.

The Collect for the fifteenth Sun-
day after Trinity.

K eep we beseech thee, O Lord,
thy Churche with thy perpe-
tual mercy: and because the faulnes
of man without thee cannot but
fall, keepe vs ever by thy helpe,
and leade vs to all things profit-
ble

after Trinity. 275

to our saluation, through Jesus Christ our Lord.

The Collect for the sixteenth Sunday after Trinitie.

Lord, wee beseech thee, let thy continuall pitie cleanse and defend thy Congregation: and because it cannot continue in safetie without thy succour, preserue it euermore by thy help and godnesse, through Jesus Christ our Lord.

The Collect for the seventeenth Sunday after Trinitie.

Lord wee pray thee, that thy grace may alwaies prevent us folloу vs, and make vs continually to bee giuen to all good workes, through Jesus Christ, &c.

The Collect for the eighteenth Sunday after Trinitie.

Lord we pray thee, grant thy people grace to auoide the infections

fections of the devill, and with
pure heart and mind to follow
thee the onely God, through Je-
sus Christ our Lord.

The Collect for the nineteenth Sun-
day after Trinitie,

O God, forasmuch as without
thee we are not able to please
thee, grant that the working of
thy mercie, may in all things di-
rect and rule our hearts, through
Jesus Christ our Lord.

The Collect for the twentieth Sun-
day after Trinitie.

A Lmighty and mercifull God,
of thy bountifull goodness,
keepe vs from all things that
may hurt vs: that we being ma-
die both in bodie and soule, may
with free hearts accomplish those
things that thou wouldest haue
done, through Jesus Christ our
Lord.

The

The Collect for the 21. Sunday.
after Trinitie.

Grant we beseech thee, merciful Lord, to thy faithfull people, pardon and peace, that they may be cleansed fro all their sins, to serue thee with a quiet mind, through Jesus Christ our Lord.

The Collect for the 22. Sunday.
after Trinitie.

Lord, we beseech thee, to keepe thy household the Church in continual godlines, that through thy protection it may be free from all aduersities, and devoutly given to serue thee in good workes, to the glory of thy Name, through Jesus Christ our Lord.

The Collect for the 23. Sunday
after Trinitie

God our refuge and strength,
which art the author of all goodness,

nesse, be ready to heare the deuout
prayers of the Church, and grant
that those things which wee ask
faithfully, we may obtaine effec-
tually, through Jesus Christ our
Lord.

The Collect for the 24. Sunday
after Trinitie.

Lord, wee beseech thee, alle-
thy people from their offens-
ces, that through thy bountifull
goodnesse, wee may be deliuered
from the bonds of all those sines,
which by our frailty we haue com-
mitted. Grant this, &c.

The Collect for the 25. Sunday
after Trinitie.

Stirre up, wee beseech thee, O
Lord, the wills of thy faithfull
people, that they plentuously
bringing forth the fruite of god
workes, may of thee bee plente-
ously rewarded, through Jesus
Christ, &c.

COL

COLLECTS PROPER
FOR OTHER HO-
LY-DAYES.

*What the religious intention of
the church was at first, and
what her meaning is still in
the holy obseruacion of these
dayes that follow, may be seene
in the Preface to the Calendar of this*

SANDREWS DAY.

Saint ANDREVVS day beginneth the order of the Seruice for all the other Saints dayes of the yeere. And the reason is because his Feast euer falleth out to be either next before, or next after that day, wherewith the Church ^{*Aduentus} hath beeene vsed to begin the whole ^{Sunday.} course of her Ecclesiastieall yeere, and the order of her other Solemne and holy Seruice.

THE

THE COLLECT FOR
S. ANDREWS DAY.

A Lmighty God, which didst give such grace to thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay: Grant unto us all, that we being called by thy holy Word, may forthwith give over our selves obediently to follow thy holy commandments, through the same Jesus Christ our Lord.

The Collect for S. Thomas day.

A Lmighty & everliving God, which for the more confirmation of the Faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy Sonnes resurrection: grant

for Holydayes. . 281

nt vs so perfectly, and without
doubt to belieue in thy Sonne
our Christ, that our faith in thy
neuer bee reproved. H eare
O Lord, through the same Je-
Christ, to whom, &c.

The Collect on the Conversion
of Saint Paul.

Do which hast taught all the
world, through the preaching
of blessed Apostle S. Paul,
wee beseech thee, that wee
hane his wonderfull con-
versation in remembrance, may
now and fulfill the holy doctrine
which thou taught, through Jesus
Christ our Lord.

The Collect on the Purification of
the blessed Virgin Mary.

A lmighty & everlastinge God,
we humbly beseech thy Maie-
tie, that as thy onely begotten
Sonne was this day presented
in the Temple in the substance of
melesh; so grant that wee may
be

282 The Collects
be presented vnto thée with pure
and cleane minds by Jesus Christ
our Lord.

The Collect for S. Matthias day.
A Lmighty God, which in thy
place of the Traitor Judas
diddest chuse thy faithfull servant
Matthias, to be of the number of
the twelue Apostles: Grant that
thy Church being alway preser-
ued from false Apostles, may be
ordered and guided by faithful
and true Pastors, through Jesus
Christ our Lord.

The Collect for the Anuntiation of
the blessed Virgin Mary.

V V E beseech thee, Lord, pour
thy grace into our hearts,
that as wee haue knowen Christ
thy Sonnes incarnation by thy
message of an Angel, so by his
Crosse and Passion we may be
brought vnto the glory of his Re-
surrection, through the same Christ
our Lord. Amen.

The

The Collect for S. Markes day.

L^aughte God, which hast in-
stated thy holy Church with
fame doctrine of the E-
s^t in thy servant S. Mark, giue vs grace
to dasse me not like children caried
eruaine with enerie blast of vaine
ber of temtions: but firmly to bee esta-
t^{ed} in the truth of thy holy
present well, through Jesus Christ, &c.

The Collect for Saint Philip and
S. James day.

L^aughte God, whom truly to
know is everlasting life:
but us perfectly to know thy
Jesus Christ to be the Way,
Truth, and the Life, as thou
taught S. Philip, and other
thy

The Collect for S. Barnabe's day.

O^m Almightie, which hast en-
thused thy holy Apostle Barna-
be with singular gifts of the ho-
ly Ghost: let vs not be destitute of
thy

284 The Collects
thy manifold gifts, now ye
grace to use them alway to thy
honour and glory, through &c.

The Collect for S. John Bapt.
tists day.

A Lmighty God, by whose
Audience thy servant Jⁿ
Baptist was wonderfully born,
and sent to prepare the way of
Sonne our Salvour, by practis-
ing of penance: make us so
follow his doctrine and holy life,
that we may truly repent, accor-
ding to his preaching, and after
his example, constantly speak
truth, boldly rebuke vice, and pa-
iently suffer for the truths sake
through Jesus Christ, &c.

The Collect for S. Peters day.

A Lmighty God, which by thy
Sonne Jesus Christ, hast giv-
en to thy Apostle S. Peter many
excellent gifts, and comman-
dedst him earnestly to feed thy
flock: make (wee beseech thee) a
Bishop

for Holydaies. 285

to hym with thy holy Word, and the
same obediently to follow the
same, that they may receive the
same of euerlasting glorie,
through Jesus Christ ec.

The Collect on S. James day.

Almighty, O mercifull God, that
through thy Apostle S. James, lea-
ving his father and all that he had
so long delay, was obedient by
the calling of thy Son Jesus
christ, and followed him: so we
requesting all worldly and carnall
affectiones, may be euermore rea-
dy to follow thy Comande-
ments, through Jesus Christ our
Lord.

The Collect for S. Barholo-
mews day.

O almighty and euerlasting
God, which hast giuen grace
vnto thine Apostle Bartholomew,
to beleue and to preach thy
word. Grant we beseech thee vnto
thy

thy Church, both to lerne that he
believed, and to preach that he
taught, through Christ our Lord.

The Collect for S. Matthewes day.

Almightie God, which by thy
blessed Son didst call Mattheu
from the receipt of custom
to be an Apostle and Evangelist,
grant us grace to forsake all cr
uetous desires, and inordinat
lone of riches, and to follow thy
said Sonne Jesus Christ, whol
meth and reigneth &c.

The Collect on S. Michael and all
Angels day.

Everlasting God, which hast
ordained and constituted the
seruices of all Angels and men in
a wonderfull order, mercifully
grant that they which alway do
thee service in heauen, may by thy
appointment succour and defend
us in earth, through Jesus Christ
our Lord.

The

The Collect for S. Lukes day.

A
Lmighty God, which calldst
A
Luke the Physician, whose
A
cure is in the Gospell, to be a
A
Physition of the soule, it may
A
heale thee by the wholesome me-
A
dices of his doctrine, to heale all
A
diseases of our soules, through
A
bonne Jesus, &c.

The Collect for S. Simon and
Iudes day.

A
Lmighty God, which hast
A
buidled thy Congregation
A
on the foundation of the Apo-
A
los and Prophets, Jesus Christ
A
himself bearing the head corner
A
stone, grant vs so to be ioyned to-
A
gether in unitie of spirit by their
A
doctrine, that wee may bee made
A
a holy Temple acceptable unto
A
thee, through Jesus Christ our
A
Lord.

ALL



ALL SAINTS DAY.

AHe Reasons for the solemn
observation of this Great and
general Festiuall, are set down
in the *Preface to the Calendar* of the
Booke.

THE COLLECT FOR
ALL SAINTS DAY.

AUlmighty GOD, which
hast knit together the
Elect in one Commu-
nion and fellowship in
the mysticall Body of thy Sonne
Jesus Christ our Lord: grant us
grace so to follow thy holy Saints
in all vertuous and godly living,
that we may come to those un-
speakeable joyes, which thou hast
prepared for them that unsaint-
ly loue thee, through Jesus Christ.
FINIS.

Y.
DEVOVT
PRAYERS
THAT MAY BEE
VSED
BEFORE AND AF-
TER THE RE-
CEIVING

OF
CHRIST'S HOLY
SACRAMENT.

MIS
BLESSED BODY
AND BLOOD.

ДЕВОЧКИ
ПРЯУЛЯЮТ
ЗЕЛЕНЫЕ ТАН
СВЕД
МА СИДЯЩАЯ
ВЯЛЫЙ ДЛЯ
СЕВИНА
ЧИСЛО
ЧИСЛОВАЯ
СИДЯЩАЯ
СИДЯЩАЯ

RAYERS BE-
FORE THE RECEI-
VING OF THE
BLESSED SACRA-
MENT.

When we enter into the Church.

 O Lord, I have loued the habitation of thine House, and the place where thine Honour dwelleth.

Will wash mine hands in thy innocence, O Lord, and so will I goe to thine Altar.

¶ 2 When

292 Prayers before

When we are prostrate before
the Altar.

I.

Reu.4.11. **T**HOU art worthy, O Lord, to receive glory and honour and power, for thou hast created all things, and for thy wills sake are, and were created.

II.

Reuel.5.13 **B**lessing, and Glory, and Honour, and Thanks, and Honour, and Power, and might be unto our God for evermore. Amen.

III.

Reuel.4. **H**oly, Holy, Holy, Lord God Almighty, which was, and is, and is to come, receive my prayer.

PSAL. 51.

Aue mercy upon me
1 O God, after thy
great goodness: ac-
cording to the mul-
titude of thy mer-
cy, take away mine offences.

2 Wash mee thorowly from
wickednesse, and cleanse mee
from my sinne.

3 For I know my faults: and
sinne is ever before me.

4 Against thee onely have I
sinned, and done this euill in thy
sight: that thou mightest be iustified
in thy saying, & cleare when
I am iudged.

5 Behold, I was shapen in
wickednesse: and in sinne hath
no mother conceirned me.

6 But loe, thou requirest truth
in the inward parts, and shalt
make me to understand wisdom
secretly.

R 3 7 Thou

294 Prayers before

7 Thou shalt purge mee with
 hysope, and I shall be cleane: thou
 shalt wash me, and I shall be whi-
 ter than snow.

8 Thou shalt make mee ha-
 ve of ley and gladnesse: that my
 bones (which thou hast broken)
 may reioyce.

9 Turne thy face from my
 smites; and put out all my mi-
 trades.

10 Make mee a cleane heart
(O God:) and renew a right spi-
 rit within me.

11 Cast mee not away from
 thy presence: and take not thy ho-
 ly Spirit from me.

12 O give me the comfort of
 thy helpe againe: and stablish me
 with thy free spirit.

Glory bee to the Father and to
the Sonne: and to the holy
Ghost.

As it was in the beginning, is
now, and euer shall bee: world
without end. Amen.

A-

At the Consecration.

Vers. I beleue, Lord helpe my un-
believe.

THE HYMNE.

A Speciall Theme of Praise is read,
A True living and life giuing Bread
Know to be exhibited:

Within the Supper of the Lord
To twelve Disciples at his bord,
A doubtlesse 'twas deluered.

What at Supper Christ performed
To be done he straightly charged
For his eternall memorie,
Guided by his sacred orders,
Heauenly food vpon our Altars
For our soules we sanctifie.

Christians are by Faith assured
That by Faith Christ is receiued
Flesh and bloud most precious.
What no duller sense conceiueth,
firme and grounded Faith belieueth,
In strange effects not curious.

¶ 4

THE

THE PRAYER.

I.

Almighty Lord, who hast
of thine infinite mercie
wouchsafed to ordaine
this dreadfull Sacra-
ment for a perpetuall memory
of that blessed Sacrifice whiche
thou madest for vs upon the
Crosse: grant me with such di-
gent remembrance, and such due
reuerence to assit the holy cele-
bration of so heauenly and won-
derfull a Mystery, that I may be
made worthy by thy grace to ob-
taine the vertue and fruits of the
same, with all the benefits of thy
precious Death and Passion, e-
uen the remission of all my sins,
and the fulnesse of all thy graces:
which I beg for thy onely merit,
who art my onely Saviour, God
from euerlastinge, and world without end. Amen.

D

II.

O Lord our Heavenly Father,
 O Almighty and everlasting
 God, regard, we beseech thee, the
 motion of thy humble seruants,
 who do now celebrate the memo-
 rial which thy Sonne our Sau-
 ior hath commanded to be made
 in remembrance of his most bles-
 sed Passion and Sacrifice: that
 by the merits and power thereof
 we represented before thy divine
 presence, wee and all thy whole
 Church may obtaine remission of
 our synnes, and bee made parts
 of all other the benefits of
 his most precious Death & Pas-
 sion, together with his mighty
 Resurrection from the earth, and
 his glorious Ascension into Heav-
 en, who liveth and reigneth with
 thee and the Holy Ghost ever
 one God, world without end. A-
 men.

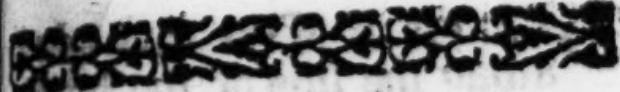
¶ 5.

Be:

III.

B^E pleased D^O God, to accept of
this our bounden duty and ser-
vice, and command that the P^R-
ayers and supplications, together
with the remembrance of Christs
Passion, which wee now offer up
unto thee, may bee received
into thy Heavenly Tabernacle:
and that thou not weighing our
owne merits: but looking upon
the blessed Sacrifice of our Sani-
cut, which was once fully and per-
fectly made for vs all, mayst par-
don our offences, and replenish
vs with thy grace and heavenly
benediction, through the same
Jesus Christ our Lord,

HEA-



HEAVENLY ASPI- RATIONS IMMEDI-

A T E L Y B E F O R E
the receiuing of the
blessed Sacra-
ment.

I.

Go will goe unto the Altar P sal.
of God : euен unto the
God of my toy and
gladness.

II.

Go will offer thanksgiving vnto P sal.
my God : and pay my bowes
unto the most Highest.

III.

O Lambe of God, that takest Ex Letan.
away the sinnes of the world :
have mercy vpon vs.



Ex Letan.

OLambe of God that takest
away the sins of the wold:
grant vs thy peace.

V.

Ex Litur.

Grant me gracious Lord, so to
eate the flesh of thy deare
Sonne, and to drinke his bloud,
that my sinfull bodie may bee
made cleane by his Body, and
my soule washed through his
most precious Bloud.

At the receiuing of the Body.

Ex Euang.

Lord, I am not worthy that
thou shouldest come vnder my
roofs; but speake the word, and my
soule shall be healed.

Adding with the Priest.

Ex Litur.

The body of our Lord Jesus
Christ which was giuen for
me, preferre my body and soule
into everlasting life.

And answer. **Amen.****A**

At the receiuing of the Cup.

What reward shall I giue
unto the Lord for all the be-
nefits that he hath done unto me?
I will take the Cup of salvation,
and call upon the Name of the
Lord.

Ps. 116.

Adding with the Priest.

The Blood of our Lord Jesus Ex Litur.
Christ which was shedde for
me, preserue my body and soule
unto everlasting life.

Answering againe. Amen.

THANKS.

THANKSGIVINGS AFTER WE HAVE RECEIVED THE BLESSED SA- CRAMENT.

I.

Holy God, thou art true
and holy : Oh my soule
thou art blessed & happy.

11

R. 11. 33. **O**h the depth of the wisdom
and knowledge of God, how
incomprehensible are his judge-
ments, and his wayes past find-
ing out !

III.

Psal. 103. Praise the Lord, O my soule,
1.2. and all that is within mee
praise his holy Name, which saveth
mech thy life from destruction, and
safedeth

The Sacrament. 305
fedeth thee with the bread of hea-
ven.

IV.

Glory be to God on high, and Ex Litur.
In Earth peace, good will to
wards men. Wee worship thee
O Lord, and mee magnifie thy
name for ever, who hast vouchsa-
d to fill our soules with gladnes,
and feed vs with the heavenly
mysteries of Christe sacred Wo-
mane Blood: humbly beseeching
the that from henceforth wee
may walke in all god workes,
and serue thee in holinesse and
purenesse of living, to the honour
of thy name. Amen.

MEDI-

MEDITATIONS
WHILEST OTHERS
ARE COMMUNICATED.

I.

Ex Euang.

Happy are those servants, whom when their Lord commeth, He shall find thus doing.

II.

Ex S.Pau-
lo.

Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any one defile the Temple of God, him will God destroy.

III.

oh.5.14. **B**ehold, thou art made whole, sume no more, lest a worse thing happen unto thee.

The

IV.

The houre commeth, and now Ioh. 4.23.
it is, when the true worship
shall worship the Father in
int and in truth.

V.

Be we followers of God, as Ephes.5.
weare childzen, and walke in
euen as Christ loued vs, and
himselfe an offering and a
sacrifice of a sweet sauour unto
God for vs.

At the end of the Communion.

THE DOXOLOGIE.

O the King Eternall, the Im-
mortall, Inuisible and onely
the God, be all honour and glorie,
and for euermore. Amen.

DIVERS



DIVERS FORMES OF DEVOTI

AND
PENITENT CONFES.
SIONS OF OVR
SINNES,

TO BEE USED, AS AT
other times, so especially before the
receiving of Christ's blessed Sa-
crament,

According to the direction of
the Church.

Exhortation before the communion,

 If any require comfort and coun-
sell for the quieting of his con-
science, let him come to some
discreet Minister of Gods Word,
and opening his grieve, receive
the benefit of Absolution.

1. JOHN I. 9.

If we confess our sines, He is
fiuefull and iust to forgiue vs our
sines, and to cleane vs from all vr-
gations of sinesse.

THE PREPARATION.

I.

A Lmghtie God, unto whom all
hearts bee open , all desires
knowne, and from whom no secrets
eschew, cleanse the thoughts of my
heart, by the inspiration of thy holy
Spitt, through Jesus Christ. A-
men.

II.

A Lmghtie and everlasting God,
which hatest nothing that thou
hast made, and doest forgiue the
sins of all them that be penitent, cre-
ate and make in me a new and a con-
true heart, that I worthily lamen-
ting my sins, and knowledging my
wretchednesse, may obtaine of thee
the God of almercy, perfect remissi-

on

T H E C O N F E S S I O N .

I Confesse &c. those sinnes,
which if I would, I can
not hide from him: my
sinnes of pride and vaineglorie,
of hatred and envie, of gluttonie
and wantonnesse, &c. whiche I
acknowleodge through my fault,
even through my owne fault,
and my most grieuous fault to
have committed against his hea-
venly and awfull Maiestie. I am
an uncleane and a sinfull crea-
ture: * I accuse my selfe of my
wicked thoughts and desires that
I haue had, &c. of my wanton and
euill words, that &c. of my naughti-
ty and ungodly deedes, that &c. for
all whiche I am truly penitent fro
the depth of my soule, and am
stedfastly resoluied to shew forth
the fruite of repentance in my
future course of life. And there-
fore

* Here
may the
Penitent
haue re-
course to
the sev-
erall brea-
ches of
Gods
comman-
dements,
specified
in the be-
ginning
of this
Booke.

in all lowlinesse and humbl
of a broken heart I beg my
son, and ente unto God for
my towards me a most sinfull
unworthy creature: that hee
se nature and propertie it is
ngthe sinners, and erer to
mercy vpon them that truly
unto him, would vouchsafe
great pitte and goodness, to
me the comfort of Absolution
and a perfect remission of all
sinner: to strengthen mee in
no strokkes, and to bring me
life everlasting, through Je
suc Christ. Amen.

OTHER

OTHER FORMS OF GENERAL CONFER- SION.

¶ I knightie and mon
mercibull father
have erred & sinne
from thy wape
A loll therpe, I
followed too much the deuyl
and desires of my owne bryghe
I haue offendid agaynill thy
Lamb : I haue left sondone
thingis which I ought to
done , and I haue done hole
thingis which I ought not to haue
done, and there is no health in
me : but thou, O Lord, haue mer-
cy upon mee, miserable offender.
Spare thou me O God, whiche
confesse my faults, restore thou
me that am penitent, according
to thy promises declared unto
mankind in Christ Jesus our
Lord:

and grant O most merciful Father for his sake, that I hereafter live a godly, righteous and sober life, to the glory of thy Name. Amen.

II.

Almighty God, Father of our Lord Jesus Christ, Maker of angels; Judge of all men; I beseeche and beseeche my maker and redeemer my master and sinner and wretchedness; I from time to time most surely have committed before thy word and eyes, against me thyself; pronouncing thy wrath and indignation against me; I do earnestly repent, and am heartily sorry for these my misdoings, the remembrance of them is grievous unto me, the burden of them insupportable. Have mercy upon me most full brother for the Sorrow of Jesus Christ's sake; forgive

Formes of
gtue me all that is past, and give
that I may ever hereafter live
and please thee in newnesse
life, to the honour and glory of
Same, through Jesus Christ our
Lord. Amen.

III.

Forgive me my sins, O Lord
forgive mee the sinnes of my
youth, and the sinis of mine age
the sinnes of my soule, and the
sinnes of my body, my secret and
my whispering sinnes, my pre-
sumptuous and my crying sinnes
the sinnes that I have done to
please my selfe, and the sinnes
that I have done to please others
Forgive me my wanton and
sinnes. Forgive me my secret
and deliberated sinnes. Forgive
me those sinnes which I know
and those sinnes which I know
not: the sinnes which I have bri-
ten so long to hide from others
that now I have even the shame

mine owne memorie. For
them, O Lord, forgive them
and of thy great goodnesse let
be absolved from mine offen-

DEVOVT MANNER OF PREPARING
OVR SELVES TO
RECEIVE ABSO.
LVTION.

GThat am a wretched
ed sinner, here per-
sonally appearing
and prostrate be-
fore the presence
of the everlasting
God, having in remembrance the
ceding mercie of his great
nesse towards me, whom hee
created of nothing, preser-
visted, and loued, when I
was most vnworthy of any thing:
R whom

whom he hath of his incompre-
hensible clemencie so often im-
ited to repentance, and whose con-
version and amendment he hath
so patiently expected: as also ha-
ving in memorie, that at the day
of my Christning I was so hap-
pily and holily bolyed and dedica-
ted unto my God, to be his child,
and to live in his continuall ser-
vice: yet that contrary to the pro-
fession which was then made in
my name, I have so many and
sundry times, so execrably and de-
testably violated my boyles, pa-
fained my sacred promises, and
imployed my soule to the service
of the World, the flesh, and the
Devill: thereby despising the gra-
ces, and contemning the goodnes
of GODS diuine Maiestrie: at
length recalling my selfe, and in
all lowly and devout wise hum-
esting my soule and bodie in-
strate before the dreadfull Throne
of his Justice, I acknowledgem
and

confesse, and I yeeld my selfe
most miserable wretched sin-
guilitie of that Death and
hell whiche Christ once suffered
for mee vpon the tormenting
tree. But turning my selfe to
the throne of his infinite Mercy,
with all my might and force
vnto the very bowels of my hart,
calling the iniquities of my
wasted life; I most humbly
cringe and craue pardon for the
same, with an entrie absolution
from all my sinnes, euен for the
vniuersal death and passions sake
of my Lord and Sauour: vpon
him, as vpon the onely founda-
tion of my hope, I repose all my
confidence, and vnto whom I pro-
fesse and confirme againe, I ad-
de, and solemnly renew the sa-
me profession of loyall service
and fidelitie, which was made in
my name, and in my behalfe vnu-
erally at my holy Baptisme: re-
nouncing vnsaintedly the vanc-

ties of this wicked world, the lusts of all sinfull flesh, and the suggestions of the Devill; and converting my selfe vnto my most gracious & mercifull God, desire, deliberate, purpose, and fully resolue to honour him, serue him, loue him, and obey him now and for euer hereafter. Giving and dedicating vnto him, for his end, the powers of my soule, the affections of my heart, and the faculties of my bodie, to be his faithfull, loyall and obedient seruants for euer, without vsurping, revoking, or repenting me of this my holy and sacred promise or any part thereof. And I most humbly beseech Almighty God the Father, Son and Holy Ghost to confirme me in this constant resolution, and to accept of this my broken and contrite heart whitch he hath promised not to despise: entirely desiring his fatherly goodnes, that as he hath given

a desire and will to purpose, so
would giue mee strength and
courage to performe all holy acti-
on therewro Jesus Christ.

THE PRAYER.

 God, whose nature
and propertie is
ever to haue mer-
cy and to forgive,
that hast compas-
sion upon all men,
no hatest nothing that thou hast
made, nor wouldest the death of a
sinner, but rather that hee should
come from sinne, and be saved:
mercifull heare the devout and
lowly prayers of thy seruant, and
forbe all those which confesse their
simes unto thee: that they whose
consciencies by sinne are accused,
by thy mercifull & gracious par-
don may be absolued, through Je-
sus Christ our Lord. Amen.

AFTER ABSOLVATION.

Blessed is he whose unrighteousnesse is forgiven, and whose sinnes are covered.

Blessed is the man unto whom the Lord imputeth no sin.

N.
ong
e & f
hem

PRAYERS
FOR
THE KING
AND
QVEENE.

1822

1822

1822



P R A Y E R S F O R
T H E K I N G A N D
Q V E E N E.

Wir Father which art in heauen. Hallowed be e thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Give vs this day our daily bread. And forgive vs our trespasses, as we forgive them that trespass against vs. And leade vs not into temptation ; but deliver vs from euill,

Vers. O God make speed to saue me.
Resp. O Lord make haste to help me.

B 5

Glory

322 Prayers for

Glorie be to the Father, and to
the Sonne : and to the holy
Ghost.

As it was in the beginning, is
now, and ever shall be : world
without end. Amen.

ALLELUIA. Praise the Lord.

THE HYMNE.

Great God of Kings,
whose gracious hand hath led
our sacred Soueraigne Head
Vnto the Throne
from whence our blisse is bred:
Oh send thine Angels
to his blessed side,
and bid them there abide,
To be at once
his Guardian and his Guide.

Dam

Deare be his life,
all glorious be his dayes,
and prospering all his wayes:
late adde thy last Crowne
to his peace and praise.

And when he hath
out liu'd the Worlds long dare,
let thy last Change translate
His earthly Throne
to thy celestiall State.

Amen.

THE ANTIPHONAL

Bethold, O God, our Defender,
And looke vpon the face of thine
Anointed.

PSAL. 21.

The King shall reigne
in thy strength, O
Lord: exceeding glad
shall hee bee of thy
saluation.

2 Thou hast given him his
hearts desire: and hast not denied
him the request of his lips.

3 **F**or

324 Prayers for

3 For thou hast presented him
With the blessings of goodness;
and hast set a crown of pure gold
Upon his head.

4 He shall aske life of thee, and
Thou shalt give him a long life;
even for ever and ever.

5 His honour is great in thy
saluation, glorie and great worship
shalt thou lay upon him.

6 For thou shalt give him e
verlasting felicitie: and make
him glad with the joy of thy coun
tenance.

7 And why? Because the King
putteth his trust in the Lord, and
in the mercy of the most Highest,
he shall not miscarry.

Glorie bee to the Father, and to
the Sonne; and to the holy
Ghost.

As it was in the beginning, is
now, and ever shall be: world
without end. Amen.

PSALM

PSAL. 61.

1 Care my prayer, O
God: give eare vnto
to my calling.

2 Then shalfe grant
the King a long
life: that his peeres
endure throughout all gene-
rations.

3 Hee shall dwelle before God
ever: O prepare thy sauing
mercy and faithfulnesse, that they
may preserue him.

4 So will I alwaies sing
psalms vnto thy Name: that I
may daily performe my volwes.

Glory bee to the Father, and to
the Sonne: and to the holy
Ghost.

As it was in the beginning, is
now, and ever shall be: world
Without end. Amen.

PSAL.

PSAL. 89.

SHOW
You hast made a
Covenant, O
Lord, with thy cho-
sen: & with thy ho-
ly oyle hast thou
anointed him.

2 Let thy hand hold him fast:
and thy armie strengthen him.

3 Let not the enemie bee able
to doe him violence: and let not
the sonne of wickednesse hurt
him.

4 Smite downe his foes be-
fore his face: and plague them
that hate him.

5 Let thy truth also and thy
mercie bee with him: and in thy
Pamis let his horne be exalted.

6 Let him say, Thou art his
Father, his God, and his strong
salvation.

7 Let thy mercy bee kept for
him evermore: and let thy Co-
uerant stand fast with him.

Glory

Glorie bee to the Father, and to
the Sonnes : and to the holy
Ghost.

As it was in the beginning, is
now, and ever shall be: world
without end. Amen.

THE ANTIOPHONA.

Hold, O God our Defender,
me looke vpon the face of thine
Unnotited.

THE LESSON.

1. TIM. 2. 1.

Geue ill therefore that
Prayers and Sup-
plications, with gi-
ving of thankes, bee
made for all men: for
Kings; and for all
that are in authority, that we may
live a quiet and a peaceably life
in all godlinesse and honesty. For
this is good and acceptable in the
sight of God our Saviour.

Vers.

Vers. O Lord save the King.
Resp. And mercifully hear us who
we call upon thee.

THE PRAYERS.

A MORNING PRAYER.

I.



Almighty God
whose Kingdom
is everlasting, and
power infinite,
have mercy upon
the whole Congre-
gation, and so rule the heart of
thy chosen servant Charles our
King and Governor, that hee
(knowing whose Minister he is)
may above all things take thy
honour and glory, and that we his
subjects (duely considering whose
authoritie he hath) may faithfully
serve, honor, and humbly obey
him, in these and for these according
to thy blessed Will and Diri-
ction, through Jesus Christ our
Lord,

who with thee and the holy
ghost, liveth and reigneth ever
more, God, world without end. A-

II.

Rightie and everlasting
God, we be taught by thy ho-
ly word, that the harts of Kings
are in thy rule and governance,
that thou doest dispose and
order them as it seemeth best to
thy wisedome: we humbly
beseeche thee, so to dispose and go-
verne the heart of Charles thy
present our King and Gouernour,
that in all his thoughts, words, &
deeds, he may ever seeke thy ho-
ly and glory, and study to pre-
serve thy people committed to his
care, in wealth, peace, and god-
liness. Grant this, O mercifull
father, for thy deare Sonnes
Iesu Christ our Lord. Amen.

viii.

III.

VV E beseech thee, O Lord, to
sane and defend all Chri-
stian Kings, Princes & Gou-
ernours, and specially thy servant
Charles our King, that unto
him we may be godly and quiet
gouerned: and grant unto his
whole Councell, and to all that be
put in authoritie vnder him, that
they may truly and indifferently
minister justice, to fy punishment
of wickednes and vice, and to the
maintenance of Gods true reli-
gion and vertue. Amen.

IV.

O Lord our Heauenly Father
high & mighty, king of kings,
Lord of lords, the onely Ruler of
Princes, which dost sit on thy throne
behold all þe dweller's vpon earth,
most hartily we beseech thee, with
þy favour to behold our most gra-
tious Soueraigne Lord King
Charles,

bles, & so replenish him with
grace of thy holy Spirit, that
he may alway incline to thy will,
walk in thy way: endue him
necessarily with heauenly gifts,
comfort him in health and wealth
to live, strengthen him that
may vanquish and overcome
all enemies, and finally after
a life, he may attaine euerla-
sting and felicitie, through Je-
sus Christ our Lord. Amen.

V.

Allmighty and everlasting Ex Lib.
God, Creator and Lord of Reg.
Skins, give ear we beseech
unto our humble prayers;
multiply thy blessings upon
our Servant, our Soueraigne
Charles, whom in all lowly
condition we commend unto thy
Majestie: that hee bee-
ing strengthened with the faith of A-
dam, endued with the mildnes
of Moses, armed with the magni-
tude,

Prayers for
 ministracie of Joshua, exalted in
 the humilitie of David, beautified
 with the wisedome of Solomon
 and replenished with the grace
 and holinesse of them all, Help
 us walk uprightly before thee, in thy
 way of righteousness, and like
 thy mighty King, may we overcome
 over his enemies, governing
 people with equitie, and pro-
 tecting thy Church with True
 Peace, through Jesus Christ our
 Lord. Amen.

I V.

Lib. Reg. **G**D, the unspeakable Author
 of the world, Creator of man,
 Governor of Empires, and
 Establisher of all Kingdomes,
 who out of the loynes of our fa-
 ther Abraham didst choose a King
 that became the Saviour of all
 Kings and Nations of the earth.
 Bless we beseech thee, thy faith-
 full Servant, and our dread So-
 veraigne Lord King Charles
 with

the richest blessings of thy
grace. Establish him in the
throne of his Kingdome by thy
mighty aide and protection: visit
him as thou didst visit Moses in
the Bush, Ieshua in the Battell,
Aaron in the field, and Samuel
in the Temple. Let the Dewe of
thy abundant mercies fall vpon
his head, and gine unto him the
spirit of David and Salomon,
unto him an Helmet of sal-
vation against the face of his en-
emis, and a strong Lodeynre of
courage in the time of aduersitie.
Let his Reigne bee prosperous,
and his dayes many. Let peace,
quietnesse, and holinesse: let hu-
manitie, and truth, and all Christian
rites flourish in his time: let
all people serue him with honour
and obedience: and let him so di-
stirre thee here on earth, that he
may heereafter everlastingely
reigne with thee in Heauen, tho-
rough Jesus Christ our Lord, Amen.

Looke

VII.

Lib. Reg.

Looke downe Almighty God
with thy favourable Counte-
nance upon thine Anointed, our
glorious King. Blesse him as
thou didst blesse Abraham, Isaac
and Jacob, and powre upon him
the fulnesse of thy Mercie and
Grace. Give unto him of the
Deam of Heauen, and of the ful-
nesse of the earth, abundance of
Corne, and Wine, and Oyle,
and plentie of all things long to
continue: that in his time there
may bee health in our Countrey,
and peace throughout all his
Kingdomes: that the glorie of
his Royall Court may shone
forth farre and neare in the eyes of
all Nations, even through Him
who is the King of kings, and
Lord of all things, our Saviour
Jesus Christ. Amen.

Grant

VIII.

ant, we beseech thee Almighty God, that our Soueraigne the King may bee a moste Protector of his People, a glorious Defender of thy sa-
Faith, a bountifull Comfor-
thy holy Church, a glorious
victor ouer all his enemies,
a glorious Gouvernor unto all his
subjects, and a happy Father of
thy children, to rule this Nation
in succession in all ages, thro'
Jesus Christ our Lord, A-

PRAY.



PRAYERS FOR THE QVEENE.

1. To the Queen.

I.

Almighty God, Fountaine of mercy, we beseech thee to pour downe the rain of thine abundant goodness on the Head of thine Handmaide our most gracious Q. Marie, shée being continually beautified with the royall ornaments of heavenly Grace, may bee holde devout as Hester, louing to King as Rachel, fruitfull as Leah, wise as Rebecca, faithful and obedient as Sarah: and long life and glory continuing her High & Princely estate here may at last be brought to the greatest

the Queene. 337

and happiness of thine everlast-
estate hereafter, through
Christ our Lord. Amen.

II.

Mightie God our Heauenly
father, we bee taught by thy
Word, that the bringing
of children, and the fruitful-
ness of the wombe is in thy rule
and maner, an heritage and
that commeth from the
wee humbly beseech thee so
to loose, comfort, and blesse
humble Handmaid, our
gracious Queene Marie,
so may grow vp as a fruit-
full tree vpon the walls of the
house, and become a joy
to other of many children, to
the honor and welfare of this King-
reame, and to the glorie of thy
Queene, through Jesus Christ
our Lord. Amen.



III.

O God from whom all good graces do proceed, we beseech thee to multiply upon thy deuote handmaid, our gracious Queen, the manifold gifteſ of thy hoſt Spirit, the Spirit of Wiledom and Understanding, the Spirit of Counſell and Ghostly ſtrengthe, the Spirit of Knowledge and Godlines: and fulfill her, O Lord, with the Spirit of thy holy ſcar, for Jesus Christ his ſake. Amen.

IV.

A Lmighty God, blesſe her wiſe the blessings of Heaven above, & the blessings of the earth beneath. Let peace and plentie dwell about her, let Holinesſe, and Honour be her Guard, and let the fulnesſe of thy blessings be upon her, through Jesus Christ our Lord. Amen.

PRAYER FOR THE
PL. PALAT. WITH THE
LADY ELIZAB. &c.

Almighty GOD, the
Fontaine of all good-
nesse, heare our humble
applications whiche we
make unto thee for thy blessings
safegardes vpon Frederick
Prince Elector Palatine, and the
Lady Elizabet his wife, with
their princely issue: endue them
with thy holy Spirit, enrich them
with thy heavenly Grace, prosper
them with all happiness, and bring
them to thine everlasting King-
dom, through Jesus Christ our
Lord. Amen.

The Lord's Name be praised.

ДИЛОВОЕ УЧАСТИЕ
В НАЧАЛЬСТВУЮЩИХ
СОВЕТАХ УЧАСТНИК

卷之三

ANSWER

1992-1993 學年

**PRAYERS
FOR
THE FOVRE
EMBER
WEEKES.**

2974A
209
38701 217
209
209

R A Y E R S F O R T H E
F O U R E E M B E R W E E K E S .

Mong all the Set-Fasts of the yeare, LENT hath the first, & these EMBER Daies the second place : Daies of Deuotion and Fasting, which were inuited of old, and obserued at the four seasons of the yeare, as for many other, so chiefly for these reasons. First;

* That ebrisians in these religious daies towards God, might let the world know they were as devout & forward as formerly the Iewes had been, whose custome it was to obserue foure seuerall and solemnne Times of Fast in the year, though for other ends and vpon other occasions, than now the use of the Church is to doe. 2. For that these Times are as the first fruits of euerie Season, which wee righely dedicate to the seruice and the honour of God

3. * That by beginning these severall parts of the yeare with an holy, righthe-

S. 4.

ous

* Leo de ieiua, decimam mensis,

Serm. 4.

S. Hieron. in Zach. 8.

Gratian.

dist 76.c.

icitua.

* Leo de ieiun Sept.

mens. Ser. 9

ous and sober life, we might the better
learne how to spend the remainder of
euery season accordingly. 4. That we
might obtain the continuance of Gods
fauour towards vs for the fruits of the
earth, which at these Times are for the
most part either sowne, or sprung vp, or
comming to their ripenesse, or gathered
into the Barne. 5. That we might re-
call, bewaile and repent vs the more
seriously of those sinnes which all the
seson before wee haue through our
frailtie and wilfulness committed.
6. That our bodies might by the im-
ploring of Gods mercies, bee freed
from those common distemperatures,
which vsually these four seasons of the
yeare, through the predominant humors
then reigning, doe bring along with
them. 7. And lastly, for that at these
Times it was the ordinarie custome of
the Church,* and is so still, by the Im-
position of her Bishops hands, to giue
holy and sacred Orders; which Orders
were ever giuen aswel by * Christ and
his * Apostles, as their Successors,
with solemnme Prayer and Fasting be-
fore hand.

Const. &
Canons,
cap. 31.

Luc 6 12
Act 13 3

Vers.



Our heape standeth in the
name of the Lord,
which hath made heaven and
earth.

Consecrated by the name of the
Lord. From henceforth world without
end. Amen.

THE EPISTLE MESES.

PSAL. XI. 9.

Blessed are they.

Blessed are those
that are undefiled
in the way : and
walk in the Law
of the Lord.

2 Blessed are
they that keepe his testimonies :

S 5

346 Prayers for
and seke him with their whole
heart.

3 For they which doe no wic
kednesse : walke in his wayes.

4 Thou hast charged : that we
shall diligently keepe thy Com
mandements.

5 O that my wayes may
made so direct : that I might
keepe thy Statutes.

6 So shall I not bee confoun
ded : while I have respect unto all
thy Commandements.

7 I will thanke thee with an
unfaidēd heart : when I shall have
learned the Judgements of thy
righteousnesse.

8 I will keep thy ceremonies :
O forsake me not utterly.

Glory bee to the Father, and to
the Sonne : and to the holy
Ghost.

As it was in the beginning , is
now, and ever shall bee : world
without end, Amen,

Legem.

Legem pone.

Each me, O Lord,
the way of thy sta-
tutes: and I shall
keepe it vnto the
end.

2 Give me un-
stranding, and I shall keepe thy
law: yea, I shall keepe it with
my whole heart.

3 Make me to goe in the path
of thy Commandements: for
therein is my desire.

4 Incline my heart vnto thy
Testimoniies: and not to covet-
ousnesse.

5 O turne away mine eyes
lest they behold vanitie: and quic-
ken thou me in thy way.

6 O stablish thy Word in
thy servant: that I may feare
thee.

7 Take away the rebuke that

348 Prayers for
I am afraid of : for thy Judge-
ments are good.

8 Behold, my delight is in thy
Commandements : O quicken
me in thy righteousness.

Glory bee to the Father, and to
the Sonne : and to the holy
Ghost.

As it was in the beginning, is
now and euer shall bee : world
Without end. Amen.

Appropinquat.

¶ 1 My complaint
come before thee, O
Lord : give me un-
derstanding according
to thy Word.

2 Let my supplication come
before thee : deliver me according
to thy Word.

3 My lips shall speake of thy
praise : when thou hast taught us
thy Statutes,

4 Pea,

4 Yea, my tongue shall sing
thy Word: for all thy Com-
mandements are righteous.

5 Let thine hand helpe me: for
thou haue chosen thy Commande-
ments.

6 I hauel inged for thy stowing
pitch, O Lord: and in thy Lawo
is my delight.

7 O let my soule live, and it
will prayse thee: and thy Judge-
ments shall helpe me.

8 I haue gone astray like a
shepe that is lost: Oh seeke thy
servant, for I doe not forget thy
Commandements.

Glory be to the Father, and to
the Sonne: and to the holy
Ghost.

As it was in the beginning, is
now, and ever shall bee: world
Without end. Amen.

Amen

350. Prayers for

After these Psalms, the LETANY may
be said.

O God the Father of Heaven,
have etc. as before.

THE PRAYERS COM-
MON TO ALL THE
EMBER DAYES,

DISPOSED
ACCORDING TO THE
SEVEN REASONS BE-
FORE SPECIFIED.

I.

For Gods acceptance of our
humiliation.



Almighty God, who didst
command thy people
Israel to afflict their
soules before thee on the
day of attonement, and by whose
divine

In inspiration the succeding
of that Church appointed
set times of publicke Fasting
and Humiliation: Grant we be-
thée, that as our knowledge
of thy truth farre ex-
ceeds theirs, so in this, and all other
matters of Religion, our Righte-
ousnesse may exceed their Righte-
ousnesse, that men seeing our good
works, may glorie thare our hea-
venly Father, through Jesus
Christ thy Sonne our Saviour.
Amen.

II.

For consecrating the beginning of e-
very Season vnto God.

A Lmichtie God, from whom
wee haue the beginning and
continuance of our life: Grant
we desirch thee, that we thy hum-
ble sermons may so consecrate
unto thy divine Maiestie the first
fruits of this Time and Season
of

352 Prayers for
of the year, that the good pro-
fess which thou poutest into our
hearts, may have full effect in our
lives, to thy glory, and our souls
health, through Jesus Christ our
Lord. Amen.

For Grace to spend the whole Season
bright.

A. L. i. n g h t y God our Heavenly
Father, wee most humblye
seech thee, that wee thy seruants
the doe begin this Tyme and sea-
son of the yere with fasting and
sober living, may finde thereby
such godly strength and com-
fort, that wee may bee the more
able and willing to spend both the
remainder of this season, and the
rest of our daies accordingly, in
thydys world as it behoveth
those who are pilgrims and stran-
gers here, and docke for an ab-
iding Citie in the Heavens,
through

ough the merits of Jesu Christ
Saviour. Amen.

IV.

For the Fruits of the earth.

Almighty God; Lord of hea-
uen and earth, in whom we
move, and haue our beeing,
best god vnto all men, ma-
ke thy Sunne to rise on the e-
ast on the good, and sending
on the iust & on the uniuersall :
especiall behould vs thy people,
we call vpon thy Name: and
vs thy blessing from Hea-
uen givinge vs fruitfull sea-
son, and filling our hearts with
and gladnesse : that both our
ts and mouthes may be com-
mally filled with thy praises, gi-
ng thanks to thys in thy holy
churche, through Jesus Christ our
Saviour. Amen.

For

V.

For pardon of sinnes past.

A
Lmighty and most merciful Father, who for our many and grievous sinnes, those especially which we have committed against thee, since the last solemn Time of our Humiliation and Repentance,allest most trulye haue cut vs off in the midst of our dayes: but in the multitudine thy mercies hast hitherto spared vs: Accept vs most heartily before thee, our unsigned servant for all our former transgressions and grant that wee may never presume of thy mercy, as to despise the Riches of thy goodness: but that thy forbearance, and long suffering may leade vs to repentance, and amendment of our sinfull liues, to thy honour and glorie, and our finall acquittance and absolution at the last day.

Timber dayes. 355

Through Jesus Christ our

Saviour. Amen.

VI.

For the health of our Bodies.

God the Father of Lights,
from whom commeth downe
y good and perfect gift, mercie
looke upon our frailtie and
weaknesse, and grant vs such
of Body, as thou knowest
beste for vs: that both in
Bodies and Soules we may
serve thee with all oure
myght, through Je-
sus Christ our Lord. Amen.

VII.

For the ordination of Priests and
Deacons.

Almighty God our heauenly
Father, who hast purchased
by thy selfe an universall Church
by the preccious blood of thy deare
Sonne:

Wanne: myne credibly leake hym &
whole Congregation, and at the
time so rule & governe the heade
and mounds of thy servants, the
Bishops and Pastors of thy
Flocke, that they may lay hand
suddenly on no man, but faithfully
and wisely make choyce of
men to serue thee in the sacred
Ministry of thy Church: and
those that shall be ordained in
holy Ground, give them
heavenly benediction, that both
their life and doctrine may
set forth thy glory, and set forth
the salvation of all men. O
this O Lord for his sake, who
the great Shepheard, and Woode
of our soules, Jesus Christ our
Lord. Amen.

which will give good evidence of
the man. And you, you are
going to have to do the same. **THE**
same will go on among us
; men.

THE PRAYERS
O P P R I O T O T H E
M O V R E S S E V E R A L
E M B E R W E E K E S .

Man wee most hum-
bly beseeche thee, O
Deuine Father; that with holy Si-
meon, and Anna,
and all thy deuot-
ed children, wee waited for the
returne of Israel, wee may
at home to serue thee with our
whole prayer: that by the
second Birth of our ble-
ssed Saviour, wee may with
him be filled with true joy and
salvation, through the same Je-
sus Christ our Lord. Amen.

For

II.

For the Ember weeke in Lent.

O Lord Jesus Christ, the Son
of God, and Saviour of the
world, who didst foretel to thy
Apostles, that at the Time of
thy sufferings, they should weep
and lament, while the world re-
fused, and that they should be so
woestfull, but their sorrows should
be turned into joy: Grant that
in this time wherein thou doest
suffer, and wast afflicted in the
tremble sayng and anguish of
the whole world, we
thy servants maye weep and lament,
and be sorrowfull
our sinnes, the cause of all our
thy sorrows and sufferings, so
on the day of thy triumphal
resurrection, we maye receyue
that joy, which no man can
stow vs: Grant this O blest
Lord and Saviour, whodidst di-

our shames, and rise againe for
justification, and now liveth
in oneness with the Father, in
the unitie of the Holy Ghost,
without end. Amen.

III.

For the Ember weeke after
Pentecost.

Lord Jesus Christ, the E-
ternall Sonne of the Eter-
nall Father, who at the time
of thy gloriouſ Ascencion did-
commande thine Apostles to
abide in Jerusalem, until they
were endued with Power from
on high: and when in obedi-
ence to this thy commandement
they had there continued
in one accord in prayer and sup-
plication, didst according to thy
promise ſend downe upon them
the Holy Ghost the Comforter:
we ſeruit we beseech thee, that in thy
most

360 Prayers for

most humble servants abiding
the bridle of thy Holy Catholick
Church, the Mother of vs all, al-
continually serving thee as thou
hast commanded, may we be
more replenished with the hea-
venly grace of the Holy Ghost
through thy precious merits and
most powerfull intercession, like-
onest and reigneest with the Fa-
ther in the bridle of the same
Spirit, ever world without end.
Amen.

IV.

For the Ember Weeks in Sep-
tember.

A Lmighty God, who givest to
all life and breath, and all
things, and bringest forth food out
of the Earth for the use of Man:
keepe vs ever in mind, that this
world, with all the glory of it, sa-
geth, and the fashion thereof pas-
seth away; and grant that we
may

use the frutes of the earth which thou hast now given us; & all other thy temporall things therewith than croftes the peare, as we abuse them to the satisfying of our waning and Woodward appetites: but evermore serue thee in Christ in temperance and sobrietie, as redmineth those, who living on earth, haue their conuersation in men, that at the last wee may be admitted into thy heauenly kingdome, where we shall never hunger or thirst againe, being satisfied with the plenteousnesse of thy House, and filled with the abundance of thy pleasures for evermore. Grant this O heauenly Father, for Iesus Christs sake our Lord. Amen.

A **S**halt me mercifullly, O Lord, in these my supplications, and answers, and dispose the way of **T**hy

362 .Prayers for, &c.

thy servants toward the attainment of everlasting salvation; that among all the changes and chances of this mortall life, they may ever bee defended by thy most gracious and readie helpe, through Christ our Lord, Amen.

**PRAYERS
FOR
THE SICK.**



PRAYERS FOR THE SICK.

Our Father which art in heauen, hallowed be thy, &c.

Vers. Our helpe standeth in the Name of the Lord,
Resp. which hath made heauen and earth.

Vers. Blessed bee the Name of the Lord.
Resp. Henceforth world without end
Amen.

Cloxy be to the Father, &c.
As it was in the beginning, &c.

THE

THE ANTIPHONA.

Blessed are they whom Thou bles-
sest O Lord, and teachest
them in thy Law.

PSAL. 25.

V. Pto thee, O Lord, dor I lift
up my soule, &c.

as before pag 94.

PSAL. 27.

Harken unto my voice O
Lord, when I cry unto thee:
haue mercy upon mee, and heare
me.

2 O hide not thy face from me:
nor cast thy servant away in dis-
pleasure.

3 Thou hast been my succour:
leaue me not, neither forsake me
O God of my salvation.

4 I should bitterly haue fain-
ted; but that I believe verily to
T 3 see

366 Prayers for
see the goodnesse of the Lord in
the land of the living.

5 O carry thou the Lords le-
sure: be strong and he shall com-
fort thine heart, and put thou thy
trust in the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

PSAL. 31. 34.

In thee O Lord have I put
my trust, let me never be
put to confusion: deliver
me in thy righteousness.

2 Bow downe thine eare vnto
me: make hast to deliver me,

3 And bee thou my strong
Rocke, and the house of my de-
fence, that thou mayst saue me.

4 My time is in thy hand:
deliver me from the hand of mine
enemies.

5 Shew thy servant the light
of thy countenance: and saus me
for thy mercies sake.

6 The

6 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.

¶ The Righteous cry, and the
Lord heareth them: and deliv-
ereth them out of all their trou-
bles.

8 The Lord is nigh unto them
that are of a contrite heart : and
will save such as bee of an humili-
ble spirit.

9 Great are the troubles of
the righteous: but the Lord deli-
vereth them out of all.

10 The Lord delivereth the
soules of his servants : and all
they that put their trust in him,
shall not be destitute.

Glory be to the Father, &c,
As it was in the beginning, &c.

THE ANTIPHONA.

Blessed are they whom thou chis-
teneſt, O Lord, and teacheſt
them in thy Law.

The ſeven Penitential
Pſalmes.

Remember not Lord our of-
fences, nor the offences of
our forefaſters, &c.

as before pag. 181.

The Letanic.

O God the Father of Heaven:
have mercy, &c.

as before pag. 201.

The Confeſſion.

I Confeſſe unto Almighty God,
&c.

as before pag. 108.

An

An humble Protestation of free forgiuenesse to others.

I Doe further most humbly desire all and euery one whom I haue offended, that they would vouchsafe to forsgive me. And I doe freely & heartily forsgive all the world, wherinsoeuer any one hath offendid me, or done mee any maner of iurie whatsoeuer; ruenas I desire to be forsgiven of God, and to be absolved from my sinnes for the meitcs of my blessed Redemer. Amen.

THE CREED.

I Belieue in God the ffather Almighty, &c. As before.

After the Creed.

In this faith, which I do vnfainedly & wholly believe as a true member of Christ's Catholike Church, doe I purpose to finishe my life:

life: and if ought shall happen by the violence of my sicknesse, or the suggestions of my ghostly enemies, whereby I shall come to thinke, say or doe any thing contray to this holy Faith and purpose, I doe here renoke it before hand, and protest from my soule, euen before Christ & his holy Angels, that I give no consent thereunto ; giuing most humble and hearty thanks unto my louing Creator and Redemeer, that by the wonderfull goodnesse of his bounnty, he hath boushsafed to bring me to the knowledge of this faith in him, whiche, with my soule and body, I commend into his most holy and mercifull hands, now and at the houres of my death, Amen.

THE PRAYERS.

Lord haue mercy vpon me.

Christ haue mercy vpon me.

Lord haue mercy vpon me.

O ur Father which art in hea-
uen, hallowed be, &c.

Vers. O Lord sauе thy seruant.

Resp. Which pattench his(or her)
trust in thee.

Vers. Send me help from thy holy
place.

Resp. And euermōre mightly defend
me.

Vers. Let the enemy haue no aduan-
tage ouer me.

Resp. Nor the wicked one approach
to hurt me.

Vers. We hathe me, O Lord, a strong
tower.

Resp. From the face of mine ene-
mies.

Vers.

Vers. O Lord heare my prayer.
Resp. And let my cry come unto thee.

I.

GOD who declarest thy almighty power most chiefly in shewing mercy and pittie, of thy goodnessse and favour, vouchsafe to heare these my humble and devout prayers, that being now iustly punished for mine offences, I may be mercifully delivered by thy abundant pittie, for the merits of Jesus Christ our Lord. Amen.

II.

O God who seest that I put not my trust in any thing which I can doe, mercifully grant, that by thy power I may be delivered from all aduersitie, and be healed both in bodie and soule, through Jesus Christ our Lord. Amen.

D

III.

O Lord leake downe from heauen, behold, visit, and relieue thy sickle servant, loke vpon me with the eyes of thy mercy, mee comfort and sure confide[n]ce in thee, defend me from the anger of my deadly enemy, and keepe me in perpetuall peace and quiete, through Jesus Christ our Lord. Amen.

IV.

H Care me, Almighty and most mercifull God and Saviour: send thine accustomed godnes unto me thy humble servant, who am now grieved with sicknesse. Visit me, O Lord, as thou didst visit Peters wifes mother, and the Captaines servant: so visit and restore vnto mee my former health (if it bee thy blessed will, else gine mee grace so to take my visitation, that after this painfull

full life is ended, I may dwel
with thee in life everlasting. A
men.

on all day long. And so
on all day long. All V. Glorify you

O Sweete Jesus, I desire ne
ther life, nor death, but thy
most holy will: Thou art the thing
O Lord that I looke for, be it vnto
me, according to thy good plea
sure. If it be thy will to haue me
die, receive my soule, and grant
that in thee, and with thee I may
receive everlasting rest. If it bee
thy will to haue me live any lon
ger vpon earth, giue me grace to
amend the rest of my life, and
with good works to glorifie thy
holy Name, who with the Father
and the holy Ghost littest & reig
nest ever one God, world without
end. Amen.

VI.

O God whose nature and pro
pertie is ever to haue mercie
& to forgive, receve my humble
pe

...tions: & though I be fyed and
bound with the chain of my sins,
let the pitifulnes of thy great
mercy loose me, for the honour of
Christ's sake our only Me-
t thor and Aduocate.Amen.

The Blessing.

The Almighty Lord, who is a
most strong Towrds them that
put their trust in him, to whom all
things in heauen, and in earth, and
under the earth doe bow, and obey,
I now and enermoze my defence,
and makes mee know and feele, that
here is no other Name vnder hea-
uen giuen to man, in whom and
through whō I may receve health,
saluation, but onely the Name of
our Lord Jesus Christ. Amen.

PRAY:



PRAYERS AT THE HOURE OF DEATH.

Our Father which art in heauen, hallowed be thy name.

Vers. O Lord save thy servant.
Recep. which putteth his (or her)
trust in thee.

PSAL. 13 and 16.

On sider and heare mee O Lord my God: lighten mine eyes that I sleepe not in death: lest mine enemie say, I haue prenailed against him.
My trust is in thy mercie: and

5 my heart shall bee tofull in
saluation.

6 All my delight is vpon the
Lord : and upon such as excell
in vertue.

7 The Lord himselfe is the pow
er of mine inheritance, and of
my cup: yea, I haue a goodly he
re.

8 I haue set God before mine
eyes: for he is on my right hand,
therefore I shall not fall.

9 Wherefore my heart was
glad, and my glorie rejoyced: my
soul shall rest in hope.

10 Ffor why? Thou shalt not
leave my soule in hel, neither shalt
thou suffer me to see corruption.

11 Thou shalt shew me the path
life: in thy presence is the ful
nesse of joy, and at thy right hand
is pleasure for evermore.

12 It may be to the Father, &c,
it was in the beginning, &c.

378 Prayers at the

PSAL. 23.

The Lord is my Shepherd
I therefore can I lack nothing

2 He shall feed me in a green
Pasture: and leade me forth be
sides the waters of comfort.

3 He shall conuert my soul
and bring me forth in the paths
righteousnesse for his Name
sake.

4 Yea, though I walk through
the valley of the shadow of death
I will feare no euill: for thou art
with me, thy Rod and thy Staff
doe comfort me.

5 Thy loving kindnesse and
mercy shall follow mee: and
will dwell in the house of the
Lord for euer.

Glory be to the Father, &c.

As it was in the beginning, &c.

PSA

PSAL. 38. and 39.

ear me not to rebuke O Lord,
in thine anger: neither chaffen
me in thy heavy displeasure.

For thine arrowes stick fast
in me: and thy hand presseth me

There is no health in my
bone, because of thy displeasure:
whether is there any rest in my
youthnes, by reason of my sinne.

For my wickednesse are
over my head: and are like
a burthen too heauy for me to
bare.

My wounds stink, and are
eapt through my foolishnesse.

I am brought into so great
trouble and miserie: that I goe
wauling all the day long.

My louies are filled with
soore disease: and there is no
whole part in my body.

I am feeble and soore smitten:

180 Prayers at the

I haue roared for the verie
quietnesse of my heart.

9 Lord thou knowest all in
life: and my groaning is unto
thee.

10 Forsake me not, O Lor
my God: bee not thou farre from
me.

11 Lord let me know my
end, and the number of my daies
for thou hast made them as
span long, & verily every man
vying is altogether vanity.

12 For man walketh in
vaine shadow, he disquieteth him
self in vaine: he heapeþ up riches
and cannot tell who shall gather
them.

13 And now Lord what is my
hope? Truly my hope is even in
thee.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL

PSAL. 102.

Care my prayer, O Lord:
and let my crying come unto

1 Hide not thy face from mee
the time of my trouble: encline
thy ears unto me when I call:
2 Sure me, and that right soone.
3 For my dayes are conser-
tomy like smoke: and my
4 bones are burnt up as it were a
5 hand.

6 My heart is smitten downe
withered like grasse: so that
I forget to eate my bread.

7 For the voyce of my groan-
ing, my bones will scarce cleaue
my flesh.

8 My dayes are gone like a
adow: and I am withered like
aile.

9 O Lord let it bee thy plea-
se to deliuer me: make haste O
Lord to helpe me,

8 Thom

382 . Prayers at the

8 Thou art my Helper and
Redemer: make no long tarrying
O my God.

Glory be to the Father, &c.

As it was in the beginning, &c.

Job 14.

Man that is borne of a woman, hath but a short time
lived, and is full of misery. He commeth up,
and is cut down like a flowre: he fleeth away like
a shadow, and never continueth one stay.

Vc

O Lord heare my prayer.

And let my cry come unto thee.

THE LETANIE.

O God the Father
of heauen: haue
mercie vpon vs
miserable sinners,
and vpon the soule
of this thy seruant.

O God the Father, &c.

O God the Sonne, Redemer
the World, haue mercy vpon
miserable sinners, and vpon
soule of this thy seruant.

O God the Sonne, &c.

O God the holy Ghost, proceeding
from the Father and the
Sonne, haue mercy vpon vs mi-
serable sinners, & vpon the soule
of this thy seruant.

O God the holy Ghost, &c.



384 Prayers at the

O Holy, blessed, and Gloriou
Trinitie, three persons and on
God, have mercy vpon the soule
of this thy servant.

O holy, blessed, and gloriou
Trinitie, three persons and on
God, &c.

Remember not Lord our in
iquities, nor the iniurieties of ou
sofesathers, neither take thou
the vengeance of our sins: for wee
good Lord, and spare this thy ser
vant, whom thou hast redeme
with thy most prectious bloud: an
be not angry with her for euer,

Spare vs good Lord,

From all euill and mischiefe
from the crasches and assaults of
the deuill.

Good Lord deliuer him(or her)
From thy wrath, and from
unlastinge damnation.

Good Lord deliuer, &c.
From the feare of death, from
the burden of his (or her) sinnes
and from the power of Hell.

Good

houre of Death. 385

Good Lord deliuier,&c.

By the multitude of thy mercies, and by thy goodnesse whiche
hath been euer of old.

Good Lord deliuier,&c.

By the mystery of thy holy Incarnation, by thy Holy Nativitie
in a Circumcision, by thy Baptisme, Fasting and Temptation.

Good Lord deliuier,&c.

By thine Agonie and bloody
meat, by thy Crosse and Passy

Good Lord deliuier,&c.

By thy precious Death and
buriall; and by thy gloriouſe Tri-
umph ouer Death and Hell.

Good Lord deliuier,&c.

By thy most wonderfull Re-
creation and Ascension, and by
the miraculous comming downe
of the Holy Ghost.

Good Lord deliuier,&c.

In this time of his (or her) tri-
ualation, in this houre of death,
and in the day of Judgement,

¶

Good

386 The Letany at the

Good Lord deliuer,&c.

We Sinners doe beseech thee
to heare vs O Lord God: that it
may please thee to deliver the
soule of this thy servant from the
power of his (or her) enemies.

We beseech thee to heare vs
good Lord.

That he may evermore haue a
sure affiance and trust in thy mer-
cie.

We beseech,&c.

That it may please thee to be
his Defender and Keeper, giving
him the victory ouer Death, Hell
and Sinne.

We beseech,&c.

That it may please thee to shoo-
eon, helpe, and comfort him in
this his danger, necessitie, and tri-
bulation.

We beseech,&c.

That it may please thee of thy
goodnesse to forgiue him all hi-
nsences.

We beseech,&c.

Tha

houre of Death. 387

That it may please thee to asswage his paine, and to giue him
a quiet and ioyfull departure.

We beseech, &c.

That it may please thee to guard
him with thy holy Angels, and to
take him unto thy fauour, through
the merits of Christ our Saviour.

We beseech, &c.

That it may please thee to shew
him the path of everlasting life,
and the fulnesse of ioy at thy right
hand, where there is pleasure for
mermore.

We beseech, &c.

Sonne of God we deseech thee
to heare vs.

Sonne of God, &c.

O Lambe of God that takest
away the sins of the world.

Grant (him) thy peace.

O Lambe of God, that &c.

Hauie mercy vpon (him)

O Christ heare vs.

O Christ, &c.

Gl

Lord

388 Prayers at the
Lord haue mercy vpon him.
Christ haue, &c.
Lord haue mercy vpon him.

The peace of God the Father, the
Sonne, and the holy Ghost bee
with hym euermore.

**T H E M A N N E R O F
C O M M E N D I N G T H E
S O U L E I N T O T H E
h a n d s o f G o d , a t t h e v e r y
p o i n t o f t i m e w h e n i t i s
d e p a r t i n g f r o m t h e
b o d y .**

WE brought nothing into this
world, neither may wee carrie
any thing out of this world. The
Lord giueth, and the Lord taketh a-
way. Even as the Lord pleaseth, so
commeth every thing to passe. Blest
be the Name of the Lord.

In to thy mercifull hands,
O Lord, wee commend
the soule of this thy ser-
vant

mant now departing from þy body:
acknowledge, we meekly beseech
þee, a work of thine own hands, a
sheepe of thine owne fold, a
lambe of thine owne flocke, a
sinner of thine own redēeming.
Receive him into the blessed
armes of thy unspeakable mer-
cy, into the sacred rest of euerla-
sting peace, and into the glorioius
estate of thy chosen Saints in
heauen.

God the Father who hath crea-
ted thee, God the Sonne, who hath
redēemed thee, God the Holy
Ghost who hath infused his grace
into thee, be now & evermore thy
defence, assist thee in this thy last
trall, and bring thee into the way
of everlasting life. Amen.

Christ that redēemed thee with
his Agonie & bloody Death, haue
mercy uppon thee, and strengthen
thee in this agonie of death. A-
men.

Christ Jesus that rose the third
W 3 day

390 Prayers at the
day from death, raise vp thy body
againe in the resurrection of the
just. Amen.

Christ that ascended into Hea-
uen, and now sitteth at the right
hand of God, bring thee vnto the
place of eternall happinesse and
joy. Amen.

God the Father preserue and
keepe thee. God the Sonne assist
and strengthen thee. God the Ho-
ly Spirit defend and aide thee.
God the Ho'v Trinitie bee ever
with thee, that thy death may bee
precious in the sight of the Lord,
with whom thou shalt live for e-
vermore. Amen.

Then let bee said plainly, distinctly,
and with some pauses, these ex-
culatorie Meditations and Pray-
ers.

GD to thy rest, O my soule; for
the Lord hath vpholden thee.

From death to life: from sor-
row to joy: from a Vale of mis-
erie,

point of Death. 391

tie, to a Paradise of mercy.

I know that my Redæmer li-
veth, and that I shall be raised a-
gaine in the last day.

I shall walke before the Lord
in the land of the living.

In thē, O Lord, haue I trus-
tē, let mee neuer bee confoun-
ded.

Make me to be numbered with
thy Saints in glory everlasting.

Into thy hands I commend my
spirit, for thou hast redæmed mē,
O Lord, thou God of Truth.

I am poore and needie, but the
Lord careth for me.

I desire to bee dissolved, and to
be with Christ.

Thou art my Helper and Re-
dæmer, make no long tarrying,
O my God.

Come Lord Jesu, Come quick-
ly.

O Lord, let it be thy pleasure
to deliuer mē: make hasse, O
Lord to helpe me.

W 4

Lord

392 Prayers at the
Lord Jesus receive my spirit.

And these (with the Prayers following) to bee repeated vntill the Soule be departed.

O Thou Lambs of God, that takest away the sinnes of the world, grant him thy peace.

O Lord with whom doe liue
the spirits of them that dye;
and by whom the soules of thy
Servants after they bee deliv-
ered from the burthen of this
flesh, bee in perpetuall ioy and
felicitie: Wee most meekly be-
seech thee for this thy servant,
that having now received the
Absolution from all his sinnes
which hee hath committed in
this world, hee may escape the
gates of Hell, and the paines of
eternall darknesse: that hee may
for euer dwell with Abraham,
Isaac, and Iacob in the Region of
light, and thy blessed presence,
where

therre there is neither weeping
nor heauinesse. And that when the
deadfull day of the generall
Judgement shall come, hee may
rise againe with the iust, his bo-
die being reunited to his soule,
pure and incorruptible, and be re-
ceaved into thy glorioous King-
dome for the merits of thy deare
Son our Sauour Jesus Christ.
Amen.

182 - 1860-1890
1890-1910-1930-
1930-1950-1970-1990

23

PRAYERS
AND
THANCGIVINGS
FOR
SVNDRY PVR-
POSES.



A PRAYER AND
THANKSGIVING
FOR THE WHOLE
ESTATE OF CHRIST'S
CATHOLIKE
CHURCH.

 With a *Commemoration* of the
Saints before vs.

Ex. Litur.
Eccl.



Lmighty God, who
by thy holy Apostle
hast taught vs to
make Prayers and
Supplications for
all men: wee hum-
bly beseech thee most mercifully to
receive these our prayers, which
wee offer unto thy divine Mai-
esty for all men in generall: and
more

Thanksgiuings: 397

more especially for thine owne
people, þ holy Catholick Church,
the Mother of vs all that beare
the Name of Christ: beseeching
thee to inspire it continually with
the Spirit of truth, unitie, and
concord: and grant that all they
þo doe confesse thy holy Name,
may agree in the truth of thy holy
Word, and live in unity and god-
þ loue, þeing one Fold, vnder
one Sheþheard, Jesus Christ our
Lord. And here forasmuch as wee
be not onely taught to pray, but
to gþue Thanks also for all men,
wee doe offer vp vnto thee most
high laud, and heartie thanks for
all thy wonderfull Graces and
Mertues, which thou hast decla-
red in all thy Saints, & by them
bestowed vpon thy holy Church
from the beginning of the world:
and chiefely in the glorious and
most * blessed Virgin Marie, * Luke
the Mother of thy Sonne Jesus Christ our Lord: as also in the
Blessed

394 Prayers and

bleſſed Angels of Heauen: & in all
other holy persons vpon earth, who
by their liues and labours haue
ſhined forth as Lights in þ ſeue-
rall generations of the World;
ſuch as were the holy Patriarchs,
Prophets, Apoſtles, and Ma-
tyrs, whom wee remember with
honour, and commemmorate with
joy: and for whom, as also for all
other thy happy Dervants our
ſathers and Brethren, who haue

* Iniuēt. *departed this life with the ſeale
cap. vlc. & of faith, and doe now reſt in the
Can. 55. ſleepe of peace, wee prayſe and
magnifie thy glorioius Name:
moſt humbly deſiring, that wee
may ſtill continue in their holy
Communion, and enjoy the com-
fort thereof while we are on earth,
following with a glad will and
mind their holy examples of god-
ly living, and ſtedfaſtneſſe in thy
Faith: and that at the laſt day
we with them, and they with vs
may attaine to the Reſurrecſtion

all
the tyme, and haue our perfect
consummation both of soule and
body in the Kingdome of heauen.
For these, and for all other things
that Thou, O God, wouldest haue
us to pray, and to praise thy great
Name, wee are bold to call vpon
thee, and say as Christ our Lord
hath taught vs. Our Father, &c.

For our Parents.

A Lmighty God, Father of
our Lord Jesus Christ, of
whom the wholle familie in heauen
and in earth is named: I gine
thee most humble thanks, for that
thou didst of thy divine prouis-
ience vouchsafe to let mee bee
borne of Christian Parents, by
whose care I was first brought
into thy holy Baptisme, and af-
terwards brought vp in thy holy
Religion. I beseech thee, O blessed
God, who art the Rewarde of
every good loue, to recompense
them.

them their full reward, even out
of the riches of thy bountie and
goodnesse. Give them peace and
plentie: defend them from all
dangers both of body and soule:
keepe them in the stedfastnesse of
thy faith, and in the obedience of
thy holy commandements: that
so having thee their mercifull and
gentle Father, after many happy
daies here in this life, they may
at last bee brought unto life ever-
lasting, through Jesus Christ. A.
men.

Another for our Parents.

ALmighty GOD, who hast
streyghtly commanded vs to
honour our Father & our Mother
next unto thee: Grant me of thy
goodnesse and grace so to loue, and
to honour my parents, to feare
and to obey them, to helpe, and to
pray for them, as thou in thy ho-
ly Word hast directed and char-
ged me.

Thanksgivings. 40

to me to doe : that both in their
life and at their death, their soules
may blesse mee, and by thy Fa-
therly mercy I may obtaine that
thing, whiche thou hast promised
those that honour their father
in their mother : and that thou
wilt my vnfeigned heart and
meritence towards them, mayst
come my loving heauenly Fa-
ther, and number mee among
thy children, who are heires
of thy gloriouse Kingdome, tho-
ugh thy welbeloued and deare
Sonne Jesus Christ our Lord:A-
men.

For our Children,

Almighty God, the Father
and Maker of vs all, who of
thy blessing and goodnesse hast
enthused to make me a Father
(Mother) of children: be plea-
sed also to accept my heartie
thanksgiving and devout prayse

xxv

402 Prayers and
for the same. And grant mee thy
heauenly grace & assistance so to
traine them vp in thy godly nau-
ture, vertue, religion, and disci-
pline, that they may continually
serue honour, and obey thee their
heauenly Father: and that thou
acknowledging & blessing them
as thy children here, mayst bring
them to the blessing prepared so
thy children heereafter, through
Jesus Christ our Lord, Amen.

A Prayer to be vfed by women that
trauell with Child.

A Lmightie God, the Father of
all mercie and comfort, of
whose oxely gift it is, that thine
wombe becommeth fruitfull, gra-
tiously behold vñe thine humbl
and vnworthe Handmaid: tha
as by thy god prouidence I haue
conceiued a Child within my
wombe, into whch thou hast brea-
shed a spirit of life: so by thy con-
tinuall aide I may be preserued
with

Thanksgivings. 208

to thy grace it from all perils, and at the
journeynesse of my time may safely
discharge it forth into the world, to the
honor and comfort of my owne
name, and to the glory of thy holy
name, through Jesus Christ our
Lord. Amen.

Another.

Mercifull Lord, who, when
thou tookest vpon thee to de-
liver Man, didst not abhorre the
wombe, but when the
assesse of time came, wast thy
make of a woman, I beseech
thee for thy tender pitie and good-
grace to protect and strengthen
me against all the dangers and
dernes of my Labour and Tra-
vail: that through thy most migh-
tyme aide I may be safely deliuered
of this happy fruit whiche thou hast
conueyed in my wombe: and when
this borne and brought forth into
this world, vouchsafe also that it
may

404. Prayers and
may bee borne againe by Baptisme, and brought vp in thy holy Religion, till it be finally brought to thine everlasting Kingdome wherewith the Father and the holy Ghost thou liest and reignest ever one God world without end. Amen.

A Thanksgiving after child-birth.

Gracious God, by whose prouidence wee are all fearefully and wonderfully made, who beholdest vs when wee are yet unperfitt, and in whose Woake are all our members written: I humbly beseech thee to accept this my reverence of thy power, and to receiue this my most heartie praise and thanksgiving, which I now offer vp vnto thy divine Maiestye for thy blessed fauour & goodness towards me, in vouchsafing to assist me during þtyme of this my

dan

Thanksgivings. 40

dangerous Tranell, and to blesse
Baptisme with a ioyfull Benediction,
holdeyn the fruite of mine owne
ughcombe. Behold, O Lord, what
ome mine owne hands alone haue fa-
re honoured, and grant that this little
nes infant which thou hast made by
ende power, may be preserved by
y goodnesse, and forthwith en-
ving the benefit of thy holy
Baptisme: may be made a lively
mber of thy Church, and bee
nestly brought vp to serue thee
all godlinesse and honestie,
ough the merits of thy welbe-
bened Sonne Iesu Christ our
vpon. Amen.

A Thanksgiving for Recouerie
from sicknesse.

Raise the Lord, O my soule,
all that is within me praise
thy holy Name: who hath sauied
my life from destruction, and
abandoned thee with mercy and lo-
ving

406 Prayers and
ving kindnesse. O Lord my God
I cryed vnto thee, and thou hast
healed me. Therefore will I sing
of thy praise without ceasing, and
I will pay my bowes, and gra
thankes vnto thee for ever. Amen.

A Prayer in the time of Warre.

O Almighty God, King of all
Kings, and Gouvernor of all
things, whose powrer no creature
is able to resist, to whom it belon
geth justly to punish sinners, and
to bee mercifull vnto them that
truly repent: save and deliuer us
we humbly beseech thee, from the
hands of our enemies, abate their
pride, asswage their malice, and
confound their deuices: that we
being armed with thy defences
may be preserued evermore from
all perils to gloriifie thee, who art
the gifter of all victorie, through
the merits of thy onely Sonne
Jesus Christ our Lord. Amen.

A Thanksgiving for Peace and
Victorie.

O almighty God, who art a
strong towre of defence
to thy servants: we giue unto
thee most hearty praise & thankes
that thou hast delivered vs
from our enemies, & from those
many & searefull dangers wher
we were lately compassed:
knowledging thy goodness, that
we were not consumed by them,
but beseeching thee for thy mer
ties to establish vs in this happy
peace, and to continue on thy lo
ving kindnesse to vs (who art our
only Saviour and mighty De
mpter) through Jesus Christ our
Lord. Amen.

A Prayer in the time of any com
mon Plague.

O almighty God, who in thy
wrath in the time of K. Da
vid, didst slay with the plague of
pe

408. Prayers and

Pestilence threescore & ten thousand,
& yet remembryng thy mercie
didst save the rest: haue piti
upon vs miserable sinners, who
are now visited with great sick
nes & mortalite, that like as thou
didst then command thine Angel
to cease from punishing, so it may
now please thee to withdraw
from vs this plague & grievous
sicknesse, through Jesus Christ
our Lord. Amen.

A Thanksgiving for deliverance
from any Plague.

O Lord, who hast wounded vs
for our sinnes, and consumed
vs for our transgressions, by thy
late, heauie, and dreadfull visitati
on: and now in the midst of iudgement
remembryng mercie, hast
redeemed our soules from the
iaws of death, we offer unto thee
our selues, our soules and our bo
dies, which thou hast delivered, to
be a living sacrifice unto thee, al
waies

names praising and magnifying
thy mercies, through Jesus Christ
our Lord. Amen.

A Praier and Thanksgiving for every
true Subject to use vpon the An-
niversary day of the Kings
Reigne.

Lord, by whom Kings doe
reigne, and Princes are set
to beare rule ouer their peoples;
and by whose gracious Provi-
dence thy Servant and our dread
soveraign King C H A R L E S
was as this day placed in the
royal Throne of his Kingdome:
Accept, we beseech thee, the grate-
full Commemoration which we
will make before Heaven and
before Thee, of this thy great good-
nesse and blessing towards vs:
that while we offer vp our voines
and sacrifices of Thanksgiving
to the praise of thy glorious
name, thou wouldest blesse the King
with thy favours, and crowne
him

410 Prayers and
him with continuall honour:
granting him a long, prosperous,
and religious Reigne ouer his
people: and granting vs a true,
quiet, humble, and obedient sub-
jection vnder Him: that He ru-
ling vs prudently with all his
power, we may obey him loyally
with all lowlinesse and cheereful-
nesse of mind: and that both He
and we evermore endeavouring
to set forth the beauty of thy
Church Militant heere on earth,
may bee at last exalted to the glo-
rie of thy Church triumphant in
the Heavens, through Jesus
Christ our Lord. Amen.

A Praier and Thanksgiving vpon the
Anniversarie day of our
Birth.

Almightie God, the Father
and Maker of all things, by
whose blessed goodness I was
fearfully and wonderfully made

Thanksgivings. 411

in my mother's wombe, and unto whose blessed prouidence I
have bene left ever since I was
born, and hing vpon my mo-
thers breastes: I praise and mag-
nifie thy gloriouse Name for this
thy great godnesse towards me:
most humbly beseeching thee, that
I may be taught to number my
days, and to apply my heart vna-
to wise donne: that I may know
wherat end I was born, and had
with body and life given me, even
to serue thee the living God: that
I may bewaile my sinfull yeeres
past, and spend the rest of my
time here in a godly, righteous,
and sober life: that as I have
vnto finished oo. yeeres of my
life here in thy favour, so I may
continuue and finish vp the re-
mainder of my dayes in thy
favour: and, that as thou didst vp
on this day take me out of my
mother's wombe to live here a lit-
tle time: so thou maist at last day

412 Prayers and
take me out of my mothers
wombe againe, open the grave
and the wombe of the earth, to
live with thee for ever, through
Jesus Christ our Lord. Amen.

A Prayer and Thanksgiving vpon the
Anniversarie day of our
Baptisme.

O God my kyng, Fader, fil-
myngne & everlasting God,
who of thine infinit godesse tol-
keddest me, when I was borne in
sinne, and was no other than an
heire of everlasting wrath, didst
vouchsafe that I shold as vpon
this day bee borne againe of wa-
ter and the Holy Ghost in the
blessed Lauer of Baptisme, being
therby made a member of Christ,
and an heire of eternall life: for
this thine inestimable fayre I
doe here gratefullie comande
rate that happy day, and in most
bumble and heartie wise I do ex-
toll

Thanksgivings. 413

toll the abundant riches of thy glorious grace: in thy sight, and in the sight of thy holy Angels, with all the company of Heaven, renewing that sacred vow which was then made in my Name, to forsake this wicked World, and to live as a Christian ought to do, in obedience to thy holy Faith and Commandments: most humbly beseeching thee of thy great mercy to pardon me all former breaches of my solemn promise, and to endue me so with the assistance of thy holy Spirit, that henceforth I may walk in newness of life, in thy blessed estate wherunto thou hast called me: and keeping my selfe unspotted of the world, the flesh, and the devil, I may daily die unto sinne, for which cause I was baptised into the death of Christ: and as I have had my part this day in the first regeneration, so I may at the last day haue my part in

414 Prayers and
in the second and great regeneration
of the world, to live and
reigne with thee for ever, through
the merits of Jesus Christ our
Lord. Amen.

A PRAYER WHERE-
WITH SAVGVSTINE
BEGAN HIS DE-
VOTIONS:

Admiring the vnspeakable Maiestie
and Attributes of God.

Confel.
lib. I.c. 4.

What art thou, O my
God? What art thou
I beseech thee, but the
Lord my God? For
who is Lord besides our Lord, or
who is God besides our God? O
thou supreme, most powerfull,
most mercifull, most iust, most se-
cret, most present, most beauteous,
most righteous, most incomprehen-
sible, most constant, & yet char-
ging

ging all things: immutable, never new and never old, and yet renewing all things: euer in action, and yet euer quiet: heaping up, yet needing nothing, creating, upholding, filling, protecting, nourishing, and perfecting all things.

Thou louest, and yet thou art not transported: Thou art zealous, yet thou art vside of feare: Thou doest repent, yet thou art free from sorrow: Thou art angry, and yet never art vnquiet: Thou takest what thou findest, yet didst thou never lose any thing: Thou art never pore, and yet thou art glad of gaine: never covetous, and yet thou exactest profit at our hands. We bestow largely vpon thee, that thou maist become our debtor: yet who hath any thing but of thy gift? Thou payest debts, when thou oweſt nothing: Thou forgiuest debts, and yet thou loſſest nothing. And what ſhal I ſay, O my God, my life, my ioy, my

416 Prayers and
holy deare delight? Or what can
any man say, when he speakest of
thee? And woe bee to them that
speake not of thee, but are silent
in thy praise: for even they who
speake most of thee, may bee ac-
counted to bee but dumbe. Haue
mercy vpon me, O Lord, that I
may speake unto thee, and praise
thy Name. Amen.

A Prayer wherewith to conclude all
our Deuotions.

A Lmighty God, who hast pro-
mised to heare the petitions
of them that aske in thy Sonnes
Name, I beseech thee mercifully
to encline thine eares unto me,
who haue now made my prayers,
and supplications vnto thee: and
grant that those things which I
haue faithfully asked according to
thy will, may bee effectually ob-
tained, to the relieve of my neces-
sity, and to the setting forth of thy
glory

Thanksgivings. 417
glory, through Jesus Christ our
Lord. Amen.

THE BLESSING.

The Peace of God which passeth
all understanding: the blessing of
God Almighty, the Father, the
Sonne, and the Holy Ghost: the
virtue of Christ's blessed Crosse and
Passion be with me, now, and at the
hours of death. Amen.

FINIS.

¶ 5

வினா கேள்விகள்
உதவி முறைகளைப் பார்த்து
நம்மையே

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தினங்களிலே சொல்லப்படும் தொழில்களைப் பார்த்து
ஒன்றைக் கண்டு விரிவாக விடுவது
ஒன்று . அதே விளை விடுவது . என்றால்
ஒன்றைக் கண்டு விடுவது . அதே விளை விடுவது .

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2 3



THE PRINTER to the READER.

GENTLE READER,

AS it oftentimes falleth out in many Occurrences and Actions, that things are distasted before they are well knownne; and that (through false reports, and mistakings in them, that either inde before they see, or out of disaffection make sinister construction of that which deserveth better understanding) good intentions are wrested, and truth impeached: So bath it befalme this handfull of Collections for private Devotions; which was compiled out of sundrie
(a). warran-

The Printer

warranted booke, for the private
use of an Honourable well dispo-
sed friend, without any meaning to
make the same publike to the
World; though (to save the labour
and trouble of writing copies, to bee
sparingly communicated to some
few friends) a certaine number of
them, by lease and warrant of the
Ordinary, were printed at the
charge of the partie, for whose on-
ly use the same was collected. It
hath therefore seemed good to AV-
THORITY, to gine leane to there-
printing thereof, and permitting the
same to be sold, to such as please to
buy it, only for private use, as in for-
mer times may hath been given to
the printing of privat prayer-booke.
Whereby it is professed, all well dis-
posed Christians may receive satis-
faction, that there is not in it such
cause of dislike, as it seemeth hath
been

to the Reader.

been rumored. And for the avoiding of all mistakings hereafter, care is had to amend such escapes, as either by the Printers hast, or the Correctors oversight were committed. Only the Collector hereof, & others that were therewith acquainted before the printing of the booke (who are as ready to engage their credits, and lines, in defence of the Faith of the present Church of England, by Law established, and in opposition of Popery, and Romish superstition, as any others) doe with griefe obserue the malivolency of some dispositions of these times; with whom a slip, or misprision of a word, or two, as liable to a faire, and charitable understanding, as otherwise, doth not only lose the thankes due for all the good contained in the Worke: but also purchase to the Author a reproachfull imputation

The Printer, &c.
of way making to Popish Devotion,
and a pish imitation of Romish su-
perstition. And howsoeuer he may
be requited for his paines herein, he
shall never depart from his good in-
tention of wishing that the Reader
may at all times, and for all occa-
sions be assifted with divine grace,
obtained by continuall prayer. And
as for the mis-deeming censures and
detractions of any, he feareth them
not, but rather hopeth that his pra-
yers to God for them wil bee more
beneficiale to them, than any their
censures, or detractions can be pre-
judiciale to him. Who doth in this
and in all things else humbly sub-
mit himselfe to the iudgement of
the Churche of England, whereof he
is a member, and, though inferior
unto most, yet a fairefull Mini-
ster.

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and the formes of Pra-
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